DIONYSIUS ANDREAS FREHER. Natus Norimbergæ. 12ma Sep. 1649. Denatus Londini 24. nov: 1728. Ætat. 79.

I. D. Seuchter Pinx: et Delin:

THE PARADOXICAL EMBLEMS
OF
DIONYSIUS ANDREAS FREHER

Edited from Ms. Add. 5789
in the British Library
with an Introduction
by Adam McLean

250 copies only

MAGNUM OPUS HERMETIC SOURCEWORKS

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INTRODUCTION

by Adam McLean

Dionysius Andreas Freher, born in Nuremberg in 1649, was one of the most important of those who worked and followed in the stream of mystical occultism initiated by Jacob Boehme (1575-1624). Regrettably, Freher's contribution is now almost completely unknown and unrecognised.

Freher came to London shortly before 1699 from his native Germany, probably drawn by the currents of esoteric Christianity centred around Jane Leade and the Philadelphian Society, which had been extensively publicised on the continent particularly in Holland.

At the end of the 17th century there developed in England a stream of esoteric Christianity, ultimately deriving from the mystical insight and direct experience of the spiritual, living in such people as Dr John Pordage, Jane Leade, Francis Lee, Henry More, and the circle of esotericists around Lady Conway. During this period following the Restoration, a new climate of intellectual and spiritual freedom flourished in England, which allowed the full experience of the impulse of the Reformation to work in the human soul. The inner significance of the Reformation lay in the freeing of humankind's inner quest of the spiritual from the restraint of working within the tightly organised and repressive structure of the Church. The human soul, freed at that time from an inner need for the mediation of a priesthood, could soar into the heights of individual spirituality. Particularly in England, there arose in the closing decades of the 17th century (perhaps also as an antithesis to the additional repression of Puritanism), a sense of spiritual freedom for the human soul, and this new respect for individual spiritual experience and insight expressed itself in the various cults and spiritual groups that then came into being independent of the Church, and sought new ways of relating

to the spiritual.

Some of these groups drew upon earlier spiritual movements from the first decades of the 17th century that had not been able to fully unfold their potentialities at that time due to outer repression. In a sense we can picture these later groups as recapitulating the earlier esoteric ideas and movements just as the seeds of the 18th century "Enlightenment" were being sown. Although the 18th century Enlightenment was characterised by a rationalistic as opposed to an esoteric or spiritual view of the world, nevertheless, inwardly it arose out of this period in which the human soul in Northern Europe was freed from the dictates of spiritual authority, and individuals had the confidence and inner courage to create new ideas and philosophies on the nature of the world and humankind from within themselves, not needing the sanction of the outer spiritual authority of the Church.

We can see that these late 17th century esoteric groups in England worked out of two broad impulses - the occult and the mystical. The occult group centred around Lady Anne Conway, brought together people like Franciscus "Mercurius" Van Helmont, Knorr Von Rosenroth (compiler of the 'Cabala Denudata', Henry More and Ezechiel Foxcroft (translator of 'The Chymical Wedding of Christian Rosenkreutz' into English). We can perhaps see this group as working with the esoteric implications of a Rosicrucian Kabbalism.

At the same time another group arose around Dr John Pordage and Jane Leade working with the implications of Jacob Boehme's mystical Christianity. It was this flowering of interest in a mystical insight deriving from Jacob Boehme that drew Dionysius Andreas Freher to England. He lived a quiet, unobtrusive life, making no ripples on outer history, but worked through his deep respect for and study of Boehme's writings to elucidate, explain and illustrate the ideas and ystical insights of the Teutonic Theosopher. Freher had a gift for illustrating mystical ideas in pictorial form, and he applied this to Boehme's work particularly in a series of 'Paradoxical Emblems', consisting of 153 emblematic diagrams each bearing a short line of text. These are obviously intended to be used as the basis for a system of meditative exercises. Regrettably, though prepared for

publication, they in fact never appeared in print, though several copies circulated in manuscript among those interested in Boehmist ideas. Now that Magnum Opus has published for the first time this important series of mystical emblems, hopefully this might encourage people to work further with this important stream of esoteric mysticism.

Freher's other writings also remain unpublished. In particular, his 'Serial Elucidations of the Principles of Philosophy and Theology of Bohemius', a vast collection of carefully crafted notes and explanations of Boehme's system of mystical ideas. It is hoped in time to be able to publish some of this material. The only material of Freher that was published were the beautiful engraved figures that appeared without credit in the 'William Law' (1764-81) edition of the Works of Jacob Boehme. The thirteen figures providing 'An Illustration of the Deep Principles of Jacob Behmen' was included in the Magnum Opus version of 'The Key of Jacob Boehme' (No. 9 published in 1981), are in fact more intricate versions of some of the emblems from the 'Paradoxical Emblems'.

For this edition of the "Paradoxical Emblems" I have worked almost entirely from the British Library manuscript (Ms. Add. 5789). This manuscript in pen and ink is in good condition, though I have undertaken, in preparing the plates, a little overdrawing to strengthen some of the more faded parts of the images. As the British Library manuscript of the Emblems lacks number 69, I have redrawn this from the exemplar in the Phoenix collection of Columbia University, and restored the original numeration of the emblems, which had been renumbered (the old numbers were scored through on the manuscript) to account for the lost folio. I have furthermore deleted the latin text included in a circular form around the circumference of each emblem. Including these latin texts would, I believe, add almost nothing to the meaning of the emblems, as they are well translated in the English, but their removal opens up the central space of the emblems and allows them to have more impact, to stand free and uncluttered. The latin texts of each emblem have been included in an Appendix, so that anyone wishing to read these in the latin can easily consult it there.)

Although Freher originally designed and drew the emblems, they were copied by one of his disciples J.

Leuchter. It seems that there were plans to publish this material, and indeed the manuscripts are drawn so as to be ready for the engraver, being mostly in solid line with a little toning, which is arranged so as to be easily represented by hatching. However, this work was never published, but many copies of it were made by Leuchter and circulated in Freher's circle and in the wider groups of Boehmists in England at that time, the followers of Jane Leade and later amongst the mystical groups around William Law. So Freher's works were very influential and indeed he was well respected. As Francis Lee, the mystical Kabbalist who was the driving force behind Jane Leade's Philadelphian Society, said in reference to Freher,

> "...I know a person of great accuracy of thought, and coolness of mind, as well as of a most holy and primitive life, who is undertaking to render him (Boehme) intelligible by a true and genuine representation of his Principles, both of Divinity and Philosophy, after having read all his books in the original more than ten times..."

Freher was especially concerned with the problem of dualism for the human soul, and much of his work challenges a simplistic dualistic picture of the world. This is particularly revealed in his Emblems which work to integrate polarities. Freher sees a mystical perception overcoming the dualism inherent in our raw emotional experiences and naive intellectual perceptions of the outer world.

Freher's view of God is quite unconventional. He could not ascribe to the established picture of "God the Creator", as a "God of Light" battling dualistically against the Darkness inherent in the Natural order. His perception of the Divine was more profound. He sought to incorporate the Darkness within the Divine. "God" in this sense was both Spirit and Matter, Dark and Light, agent of Creation (Creator) and substance acted upon (Nature). He could not put "God" above, outside or beyond Nature, and in this sense had a more "pagan" conception of the spiritual.

Although it seems unlikely that historical research will throw much light upon this obscure though inwardly powerful personality, Freher's work remains somehow close to modern consciousness, and relatively easy to penetrate. It seems almost as if he had inwardly digested the mystical phil-

osophy of a previous age and, at the beginning of the 18th century Enlightenment, allowed it to be reborn in his consciousness in a form which can still be appreciated today. I am sure, therefore, that people today will still be able to use his work as the basis for mystical meditative exercises.

The Freher emblems are a coherent integrated system of interior exercises expressed in the form of pictures with a short text. Each of these focusses on a simple fundamental spiritual statement of which Freher gives us the essence in the picture for us to meditate upon. Each of these emblems could probably use a little commentary in itself, for when one contemplates their significance in a deeper way, then they will be found to open the soul up to all sorts of other facets. (In fact, Freher himself provided such commentary material in the long series of unpublished manuscripts, his 'Serial Elucidations of the Principles of Philosophy and Theology of Bohemius', of which, as I indicated above, I hope in time to be able to publish at least an outline.) The emblems will be found to form a graded series of soul exercises, a step by step climb through meditation of an inward ladder to spiritual insight and experience. They constitute one of the few systems of such mystical meditative exercises that have survived intact to this day.

The sequence of 153 emblems begins at emblem one with the point everywhere in empty space and the maxim of Hermes Trismegistus, "The Centre of Centres is everywhere, the Circumference is nowhere", and ends with emblem 152-3 "All things were, are and will Be, out of the One, through One and to One - The Kingdom, Worship, Glory to the One-Triune". Thus Freher begins from the point and its Unity and completeness, adding the Circumference and then the various relationships that arise from the interweaving and connection of the central point and the peripheral circumference, thereby developing a complex of symbols in the middle of his sequence of emblems, while towards the end we note a new synthesis and return to the simplicity of the One. The whole sequence should be seen as a meditative process leading those who work conscientiously with this cycle, from a sense of the simplest Unity, into diversity, and back to a renewed and strengthened inner unity.

As there are 153 such emblems, even if one were to meditate on one a day, such a meditative working would

take half a year to unfold. Few people will have such dedication and discipline, so it might be better to work on each emblem for a week. Although at a first superficial glance, each emblem seems to set merely a simple enigmatic statement, or captures the essence of a single spiritual state of being, when one actually begins to use these in meditation, as opposed to merely intellectualising over them, one will find that it is difficult to exhaust the implications of each emblem. Working with them in this way, the meditator will find the sequence to slowly unfold its beauty of construction and see how each step builds upon the former. To have this experience and sense the inner architecture of the emblems, however, one must stick to the sequence as set out and resist the temptation to choose an emblem at random, or one which suits one's mood of the moment. Indeed, if one does this work properly one feels oneself being carefully led and guided through a process. Many of the emblems appear to be linked as adjacent pairs reflecting opposite views of the same spiritual fact. Some emblems also interlink and resonate with others far removed from them in the sequence, and there would seem to be a profound structure or architecture behind their sequence, as readers will experience if they begin to work with them as meditative exercises.

The profound depths of Freher's mystical insight into the human soul, still lives on in his emblems, so I hope that some people might be encouraged through this publication of his Emblems to work with and inwardly meditate upon their rich substance. It will prove a useful and valuable tool for our individual spirptual quest.

Freher Manuscripts.

Walton Collection Mss. 186, Dr Williams's Library, 14 Gordon Square, London WC1. (This Collection contains a copy of the Paradoxical Emblems, as well the Serial Elucidations and the Hieroglyphica Sacra.)
Phoenix Collection, Columbia University Library, USA. (Contains another copy of the Paradoxical Emblems.)
Collection of Manly Palmer Hall, Philosophical Research Society, Los Angeles, USA. (Contains an incomplete version of the Paradoxical Emblems.)

British Library Manuscripts:-
Add Ms. 5789 Paradoxa, Emblemata, Aenigmata, Hieroglyphica, de Uno, Toto, Puncto, Centro. Done Originally by Dionysius Andreas Freher. (This is the main source for this present book.)
Add Ms. 5790 Hierogyphica Sacra. (Thirteen large line illustrations with short written explanations of the figures by Freher - included in the 'William Law Edition' (1764) of the 'Works of Jacob Behmen, the Teutonic Theosopher' without crediting Freher. This section was published by Magnum Opus in 1981 under the title 'The Key of Jacob Boehme').
Add Mss. 5767-5774 Fundamenta Mystica J. Behmen per eum explicata (The Serial Elucidations of Some Points of the Philosophy of Jacob Boehme) :-
Ms. 5767 Vol. A -
I. Of God, considered without all Nature and Creature.
II. Of God, considered as manifesting Himself through Eternal Nature.
Ms. 5768 Vol. B -
An explanation of a Table considering God as without Nature or Creature. Discourse : an answer to an objection considering Desire's attracting itself.
III. Of the further, more Exterior manifestation of God, through Angels.
IV. Of the Fall of Lucifer.
Ms. 5769 Vol. C -
V. Of the creation of this our outward third principle, wherein we live and move and have our outward being (Days of Creation).

Ms. 5770 Vol. D -
VI. Of the Fall of Man.
VII. Of the natural propagation of Man.
VIII. Of Man's regeneration through the blood and death of Christ.
Ms. 5771 Vol. E -
IX. Of the Eternal Word's becoming flesh
Ms. 5772 Vol. F - Nothing and Something : A discourse concerning the true, significant sense of Teutonicus' deepest Eternal or Abysmal Nothing. Occasioned by one, Mr Pierce and desired of me by Mr Waple, but not finished because mine antagonist gave it over and owned his mistake.
Ms. 5773 Vol. G - 96 positions concerning God in Unity and Trinity. That there are not two Trinities. Concerning darkness in God. The process in the philosophical work.
Ms. 5774 Vol. H - Miscellaneous Observations occasioned by Mr Waple's own writings about Jacob Boehme.
Add Mss. 5775 - 5782 Sixteen conferences between A and B concerning the modern doctrine of predestination.
Add Ms. 5791 A Discourse to Mr Gilderstone relative to the doctrine of predestination.

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Paradoxa, Emblemata, Ænigmata, Hieroglyphica, De Uno, Toto, Puncto, Centro.

Done Originally by Dionysius Andreas Freher.

The Center of Centers is every where,
the Circumference no where.

This One is not One if it be not
also all things.

One is the Measure of its own Immensity, or Immensurability, and is not Comprehended but by it Self.

This Point rests in it Self, is Sufficient for it Self, wants Nothing, and Contains all Things.

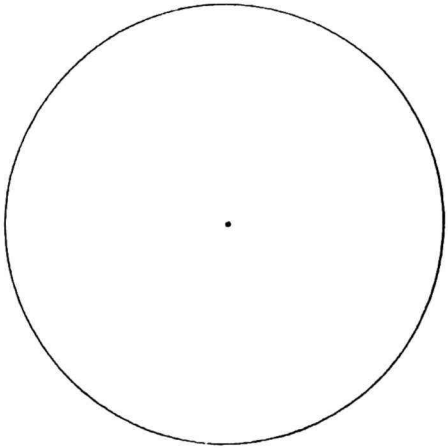
What thou seest is neither one, nor center, nor Point, nor a whole.

Plurality is Nullity.

Who can give any thing to the One, that it might be recompensed unto Him? What is truely whole hath no Parts.

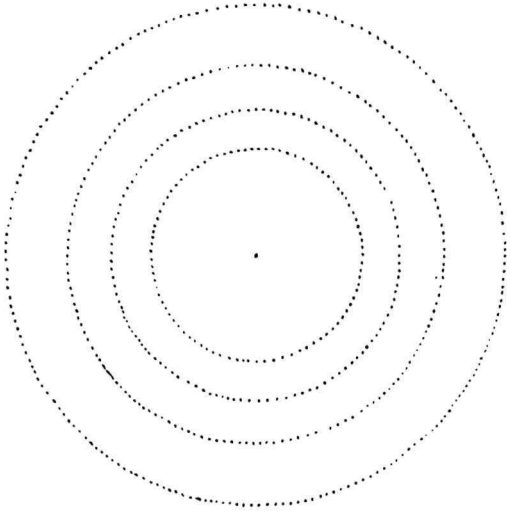
What hath Parts is not a Whole.
The Point only is truely Whole.

It neither recedes nor acceds, but always Stands at an equal distance from the Circumference



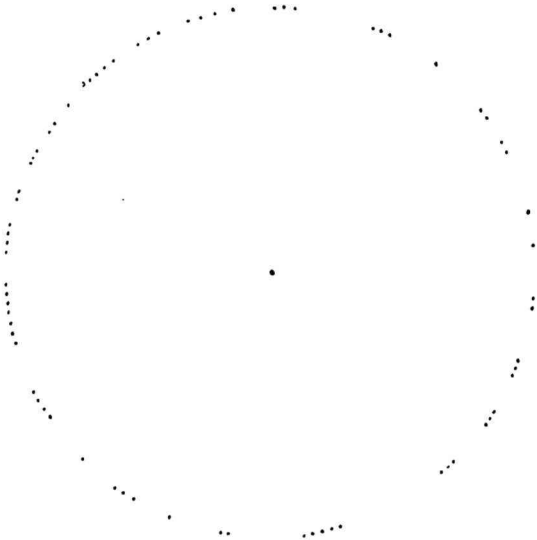
It is, it was, and will be are the Same Thing. The Circumference alters only the Name

When these were put down, that was in Being.



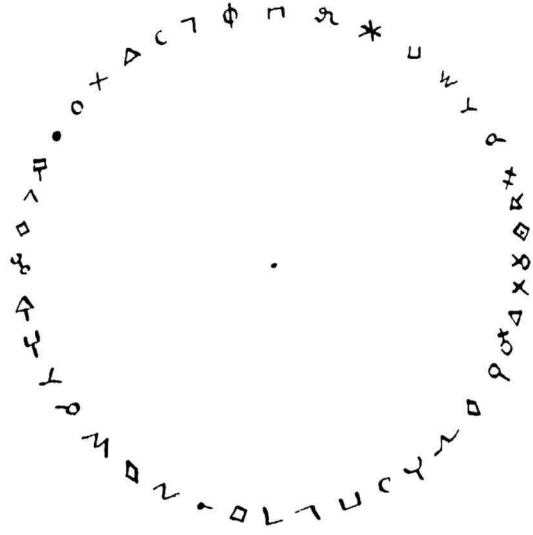
If thou deniest the One, thou undoest all things, and can there be any Madneſs greater?

Tho these be done away, yet will that remain.



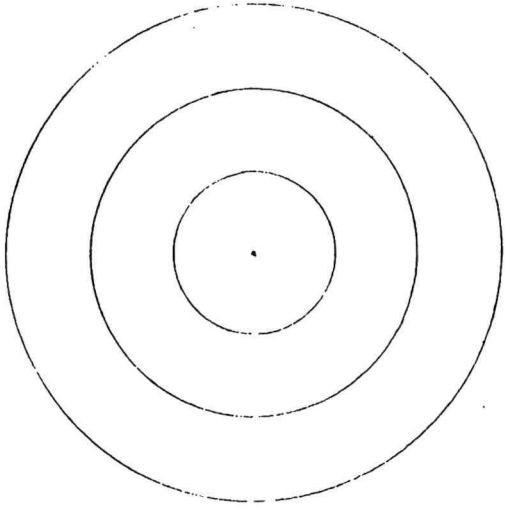
Let the Center cease and loose it's Name, yet will the Point abide.

One is always the same.



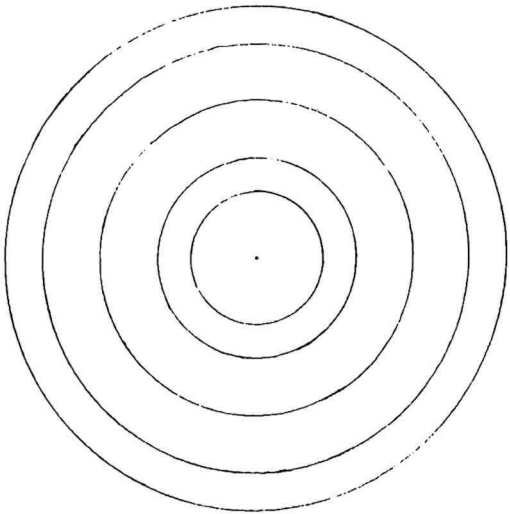
What is His He giveth not to an other.

Look not upon the Quantity but the Virtue or Power.



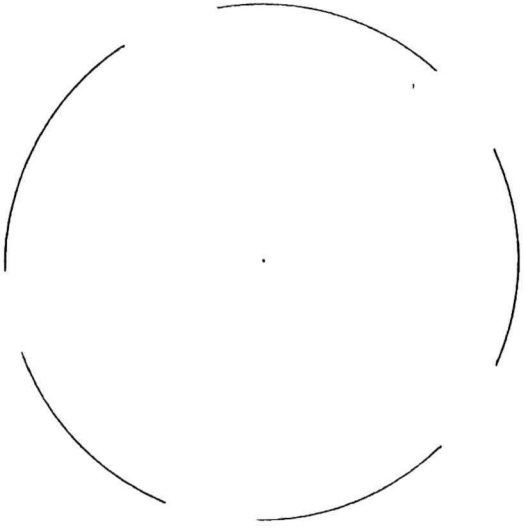
As to Quantity it is Nothing, but as to Power it is greater than any Circumference

It gives both to increase and to be diminished.



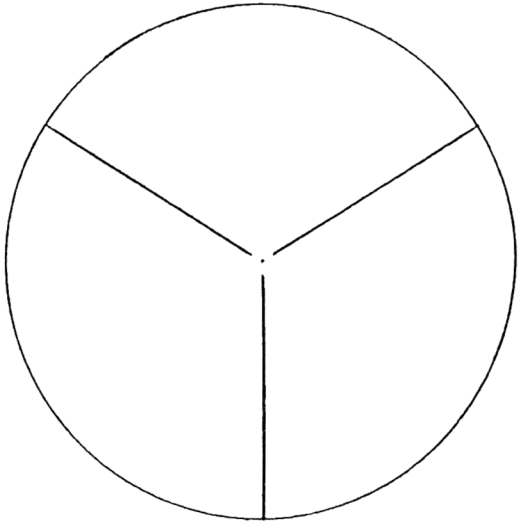
It self is never increased nor Diminished.

Here is no vacuity, the Omnipre-
sent filleth all.



It Comprehends but is not Compre-
hended.

It is neither Long, nor Broad, nor

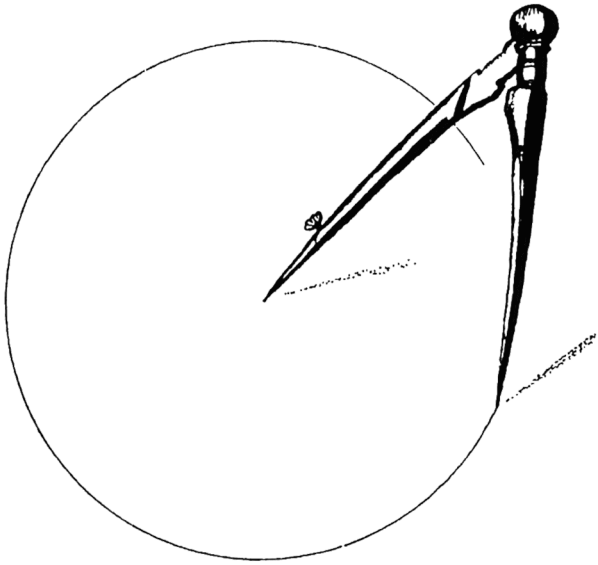


Deep, and yet is the Original of all.

The One is not included by any Limits.

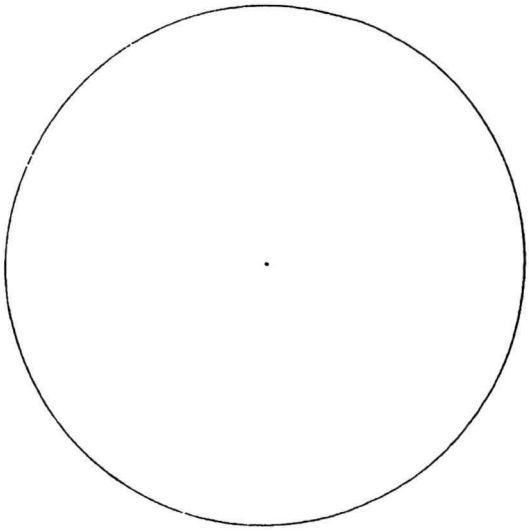
The Heavens of Heavens, comprehend THEE not.

By this means they are Combined.

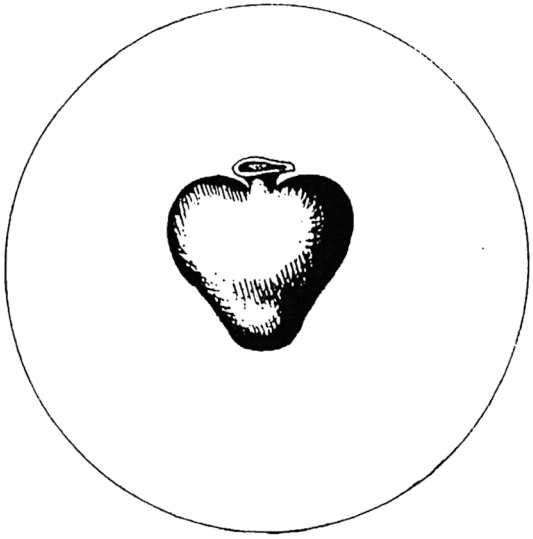


Here is Labour, & there is Rest.

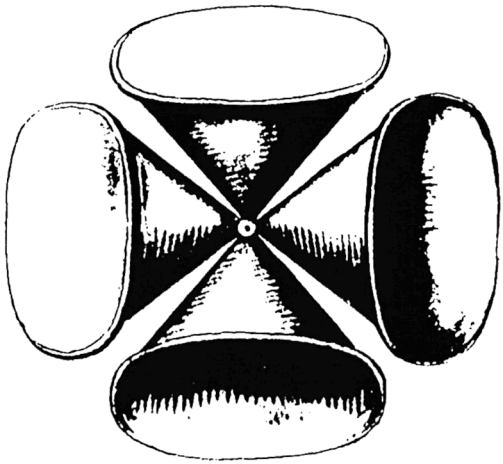
Who shall this tear off from that?



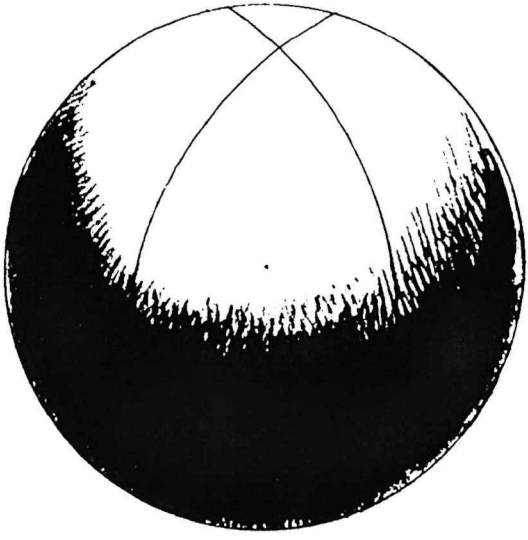
Who shall ever separate this —
from his own?



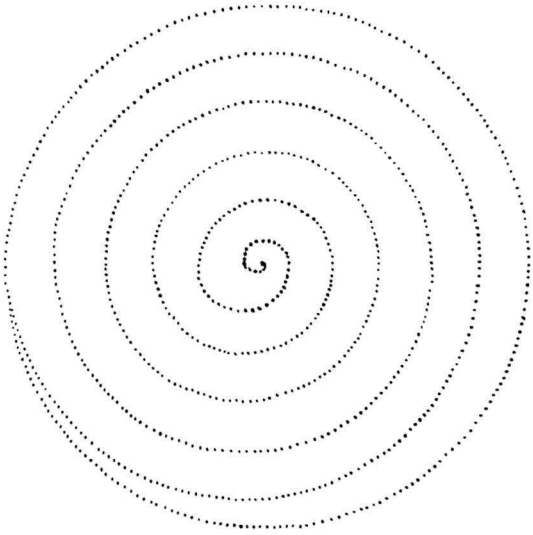
Why dost thou seek it without?
It is within.



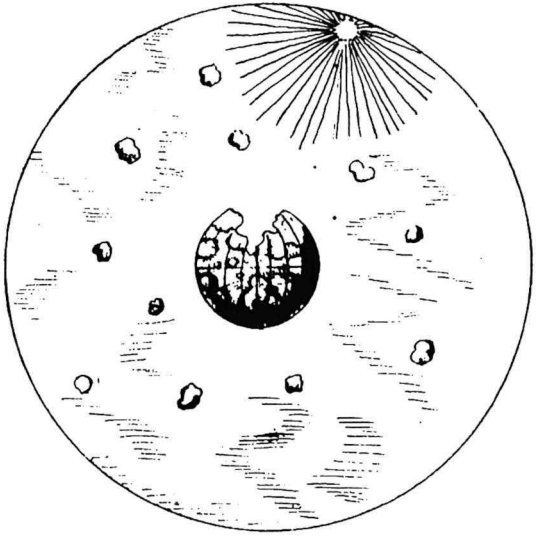
Seek in the Bottom.



We all Confess there is one innermost; but no Body hath seen it.



Thou Fool, follow by feeling. All things lead to the One.



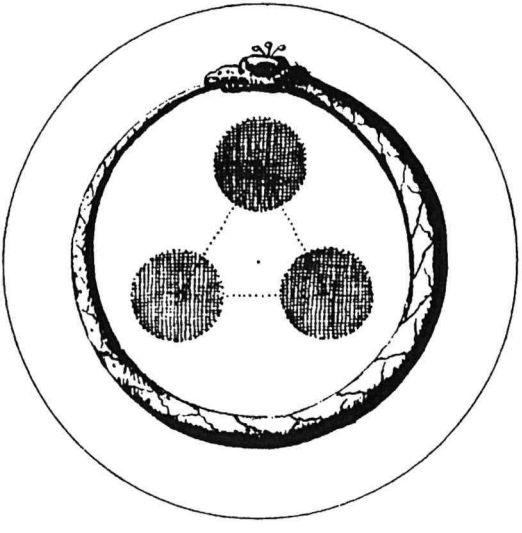
They tend to the One of themselves

One Point only touches the Ground,

all the rest rises upwards.

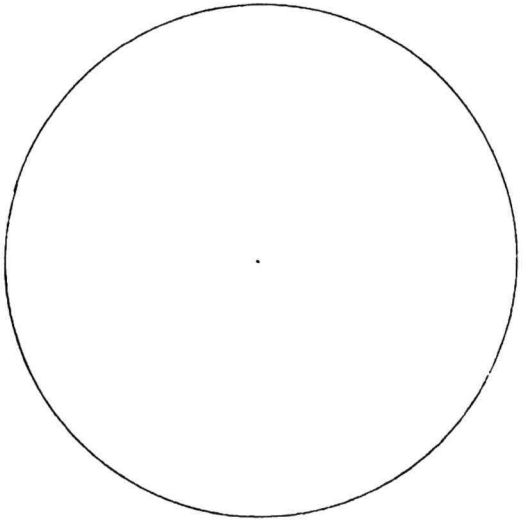
Neither Beginning nor End.

The End is swallowed up by the Beginning.



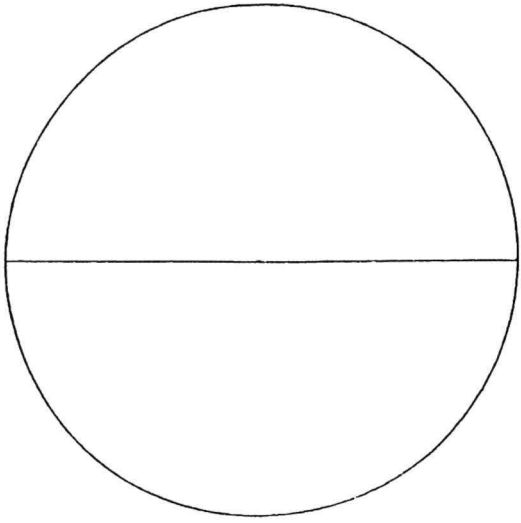
It had a Beginning, and hath no End.

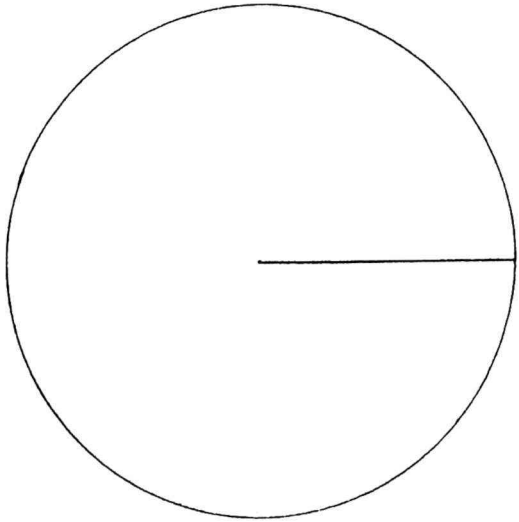
Beginning and End, are nowhere, as well as every where. 25.



a Breach can show it.

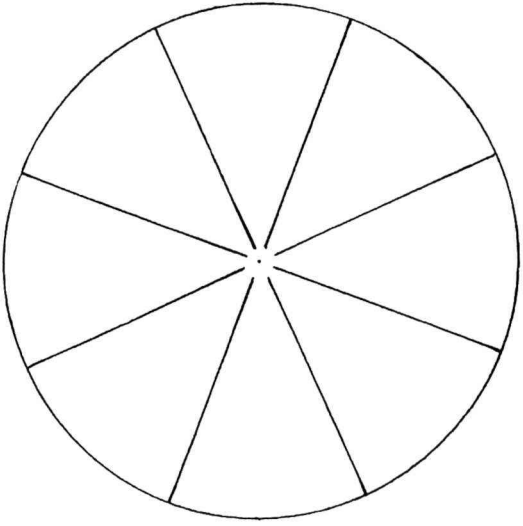
The first, Middle and Last are One, in the One, Center, Point, and whole.



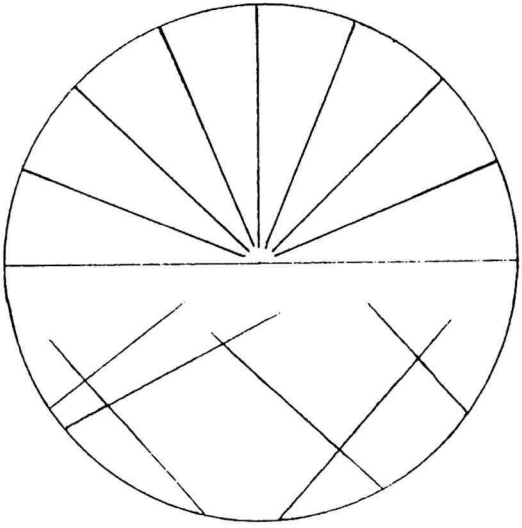


Lo, One says Three Things, & is
both Trine, and Tri-une.

The Fountain of all Union is in One.

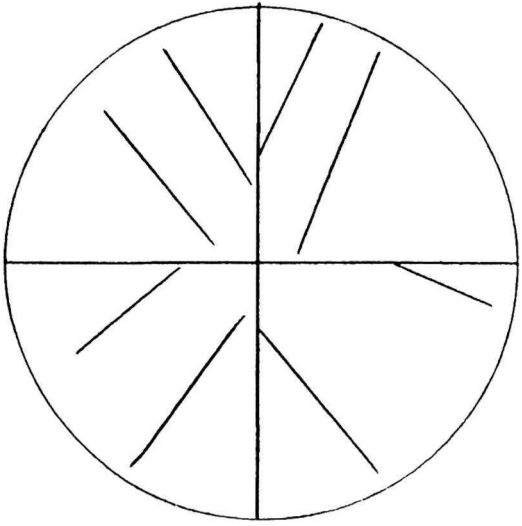


The nearer, the more united.

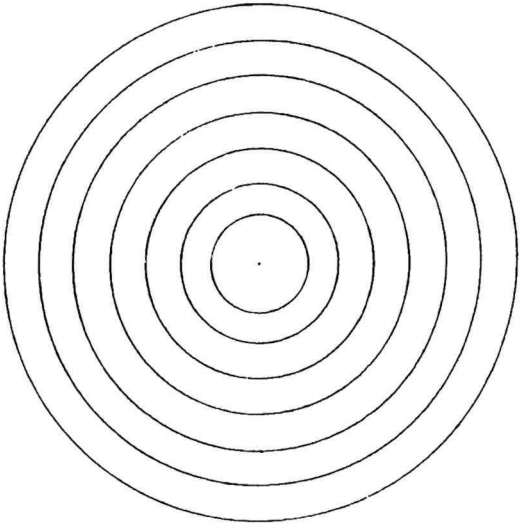


Things tending to the One rest in that One.

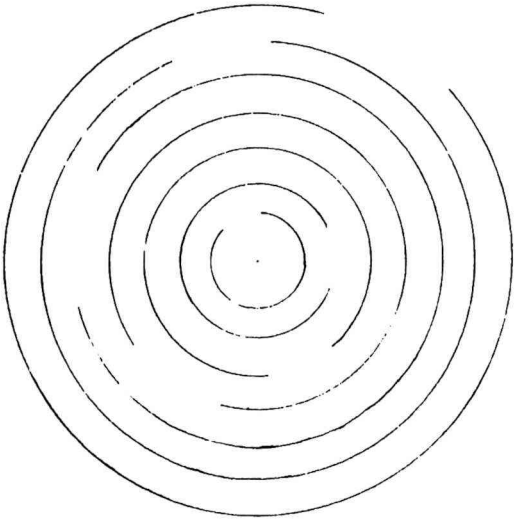
What on every side goes straight out of the Center stands firm.



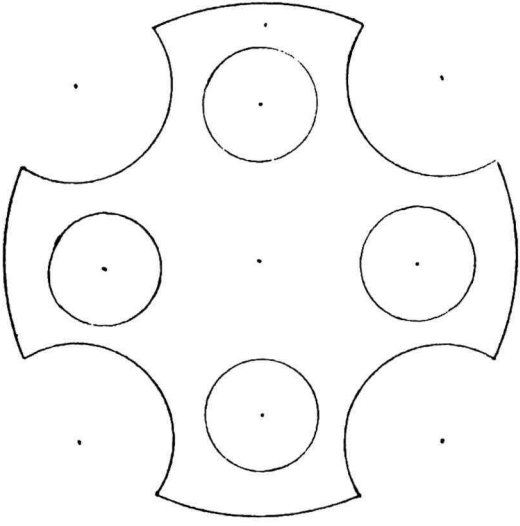
Whatever is oblique both here and there, is falling.



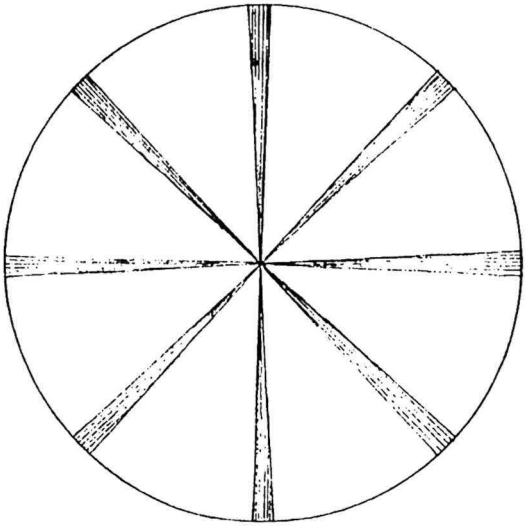
One is sufficient for all.



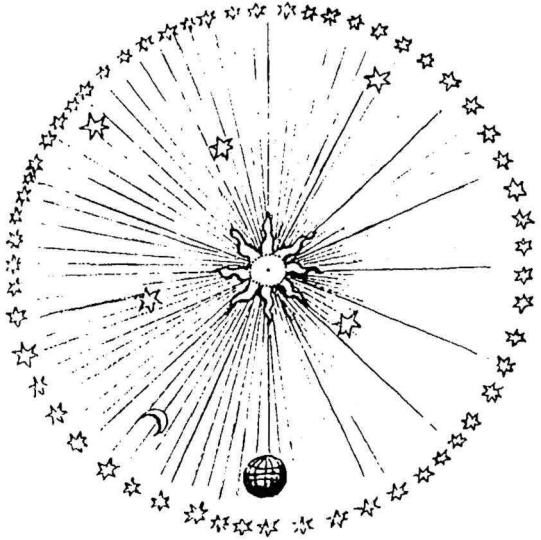
One is Neceſsary to compleat
them all



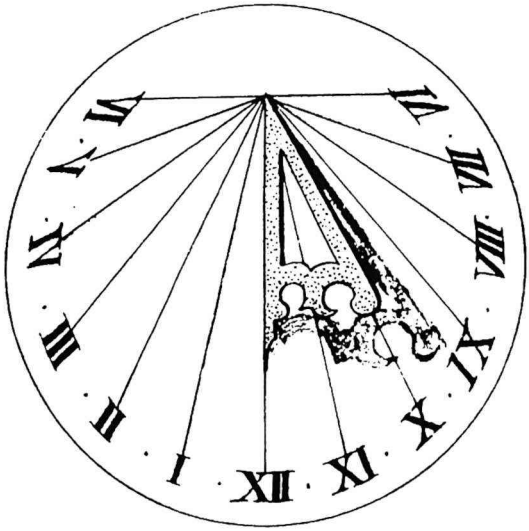
Many, if they depend upon One, do not undoe that One.



The further from the Center
the more grofs.

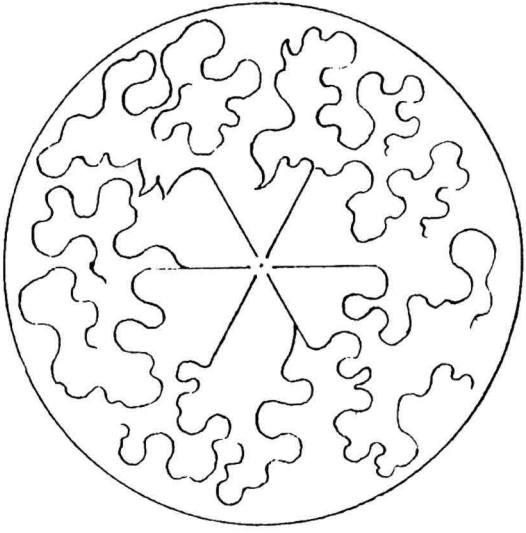


In One they move and Rest.



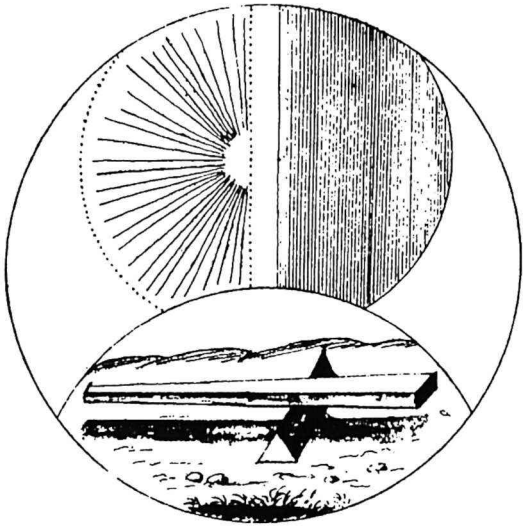
One is the Measure of Time.

All is straight out of the Center.

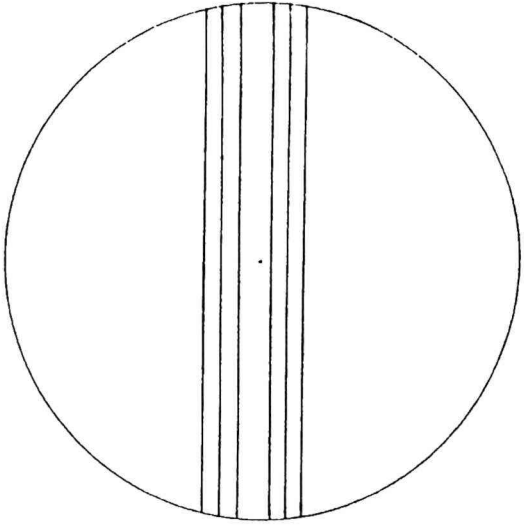


Crookedness begins in the Line.

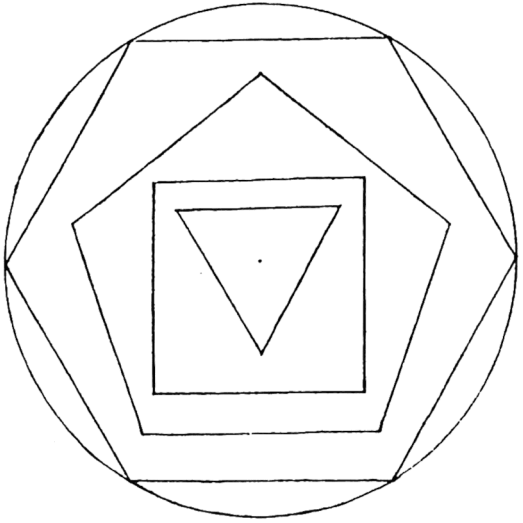
One Center is not inconsistent with the other;



They both want one another.

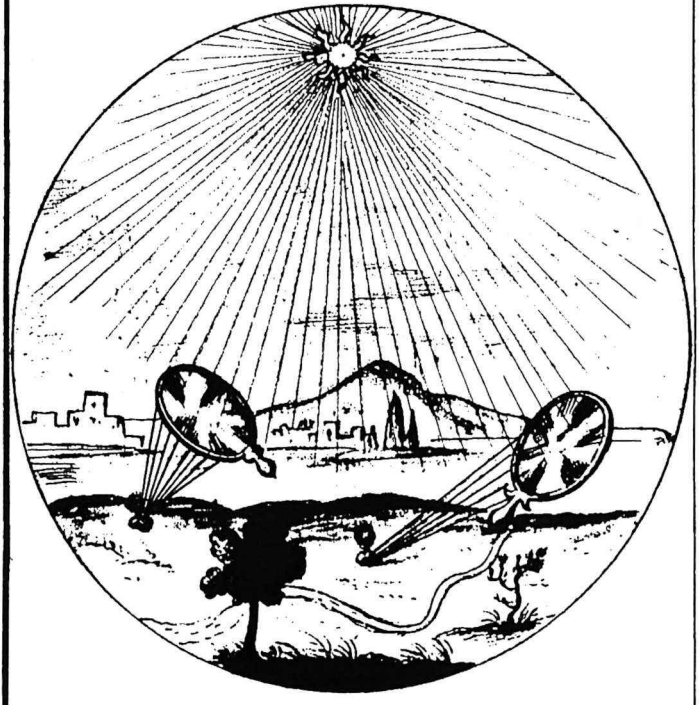


They never will Unite.



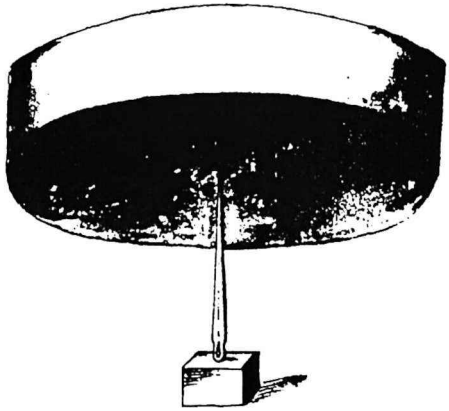
Duality is justly excluded.

To the One nothing is impossible.

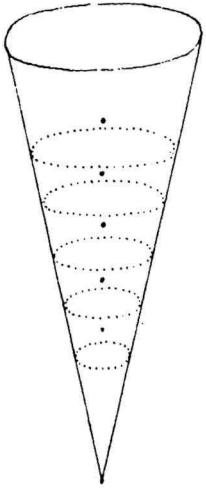


By the Power of One, displayed,
they are Concentred.

The Point, Center and Rectitude effect Stupendious things.

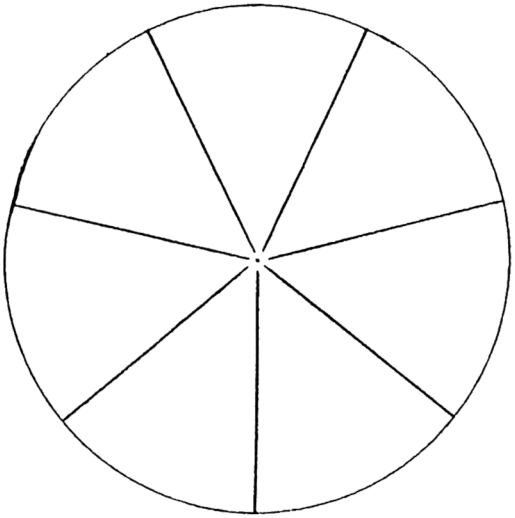


The Center of Centers is but One.

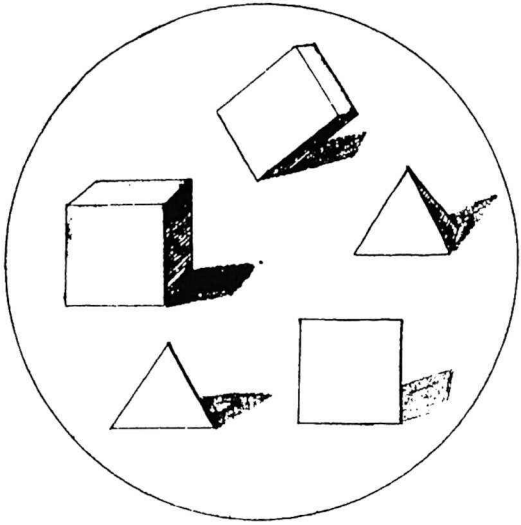


The Center is more interiour than any Circumference.

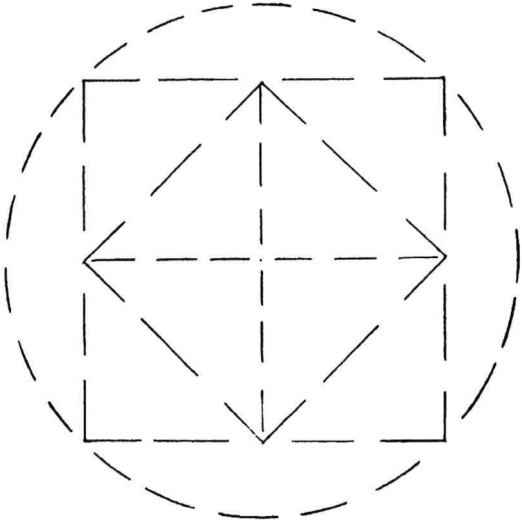
One is High. All things out of the Center are sinking downwards:



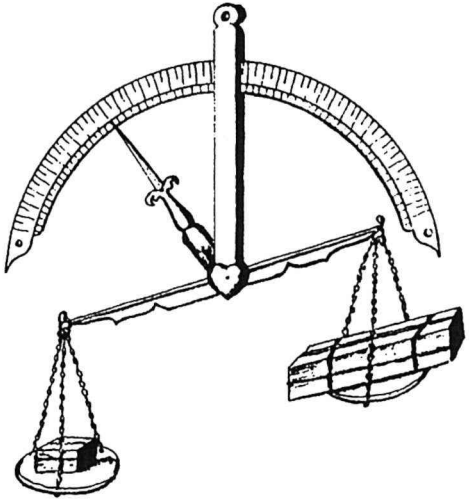
And all out of the Circumference rising upwards.



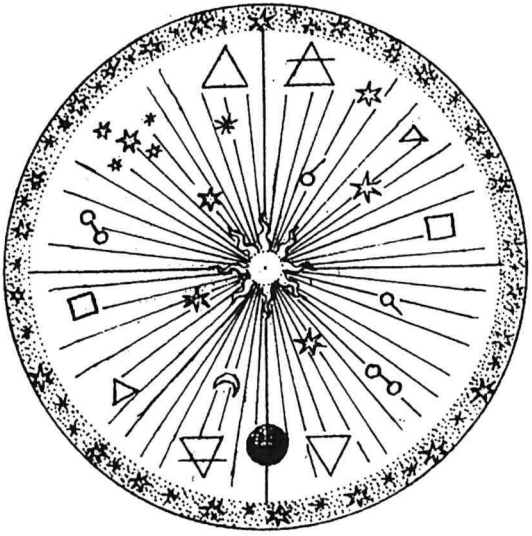
One is the most Simple.



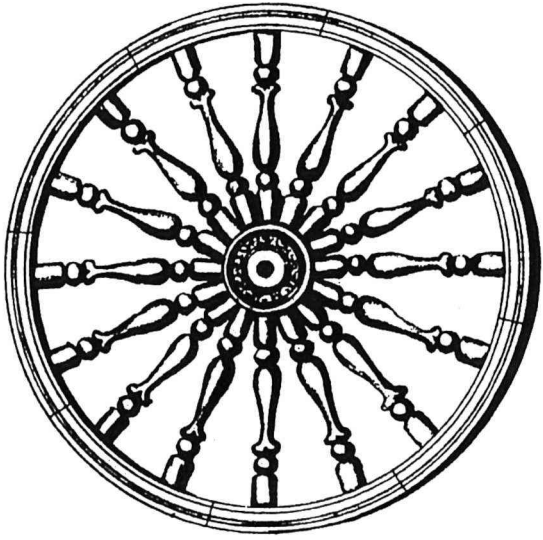
One is indivisible.



One is the exactest Determiner.



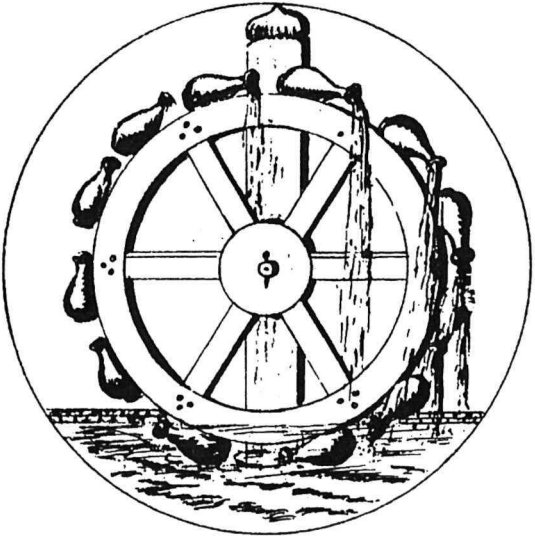
One is immutable: All things —
alterable.



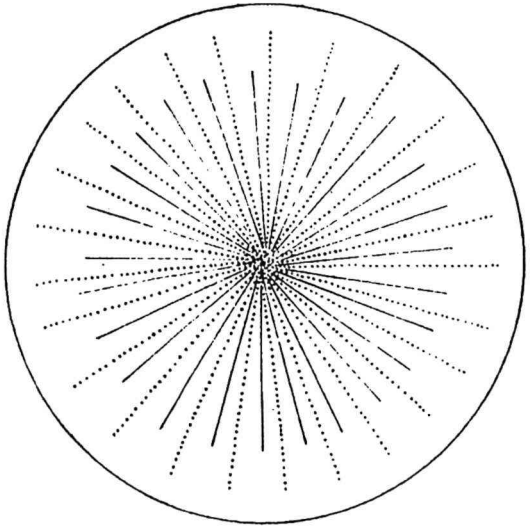
One is unmoveable: All things are moving.

One doth divide, Separate, purifie, nobilitate and Exalt.

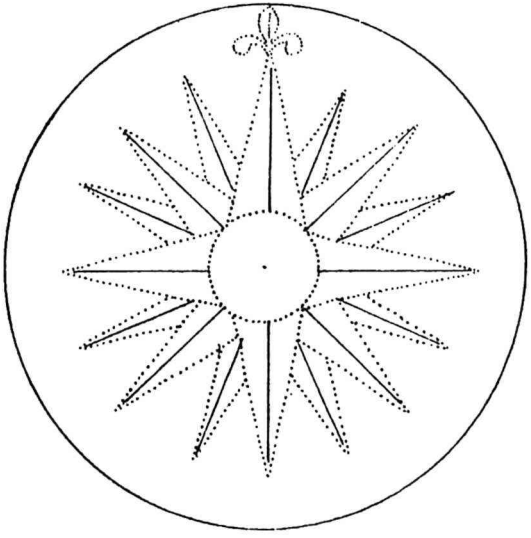
One Exalts, One preſses down:



One fills, and One evacuates.



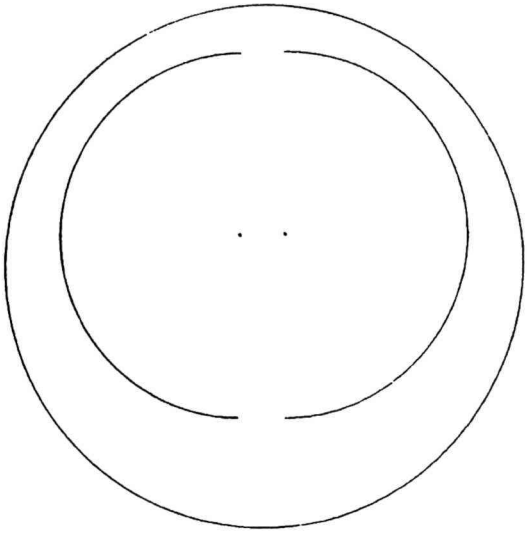
One sends forth many out of itself,
and yet remaines but One.



One puts in order many things, but doth not mix it self with those many.

Why do they all turn their Heads upwards? Ask the Center.

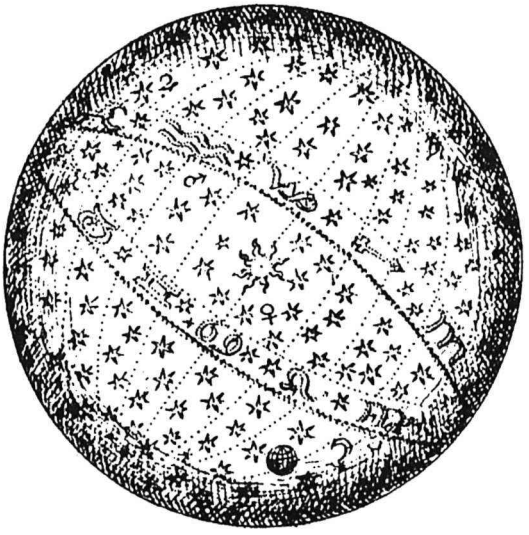
Why do they all turn their Heads upwards? They seek the Center above.



An Eccentricity & a Rupture can-
not be healed but by one Third.

They are lifted up by the Center as well as by the Wind.

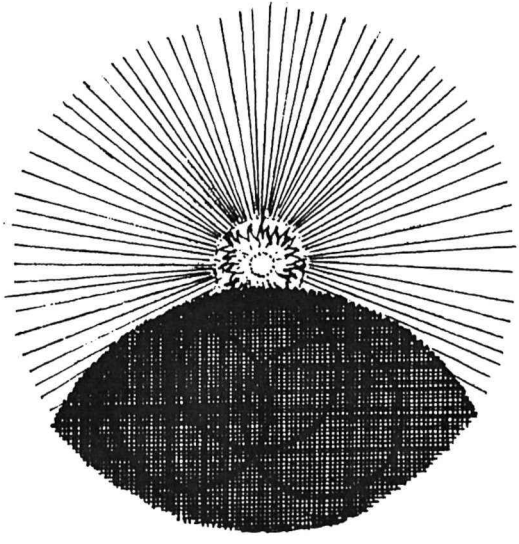
That is the Center, which is the Emblem of the Sun of Righteousness



One, called the first of all makes the Beginning of Numeration.

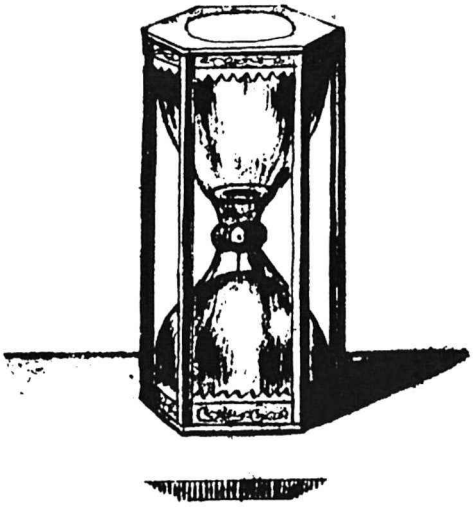
To the Wise man a Point, less than a Point, is greater than the World.

To the fool it is a World, or at least an Epitome of the World.

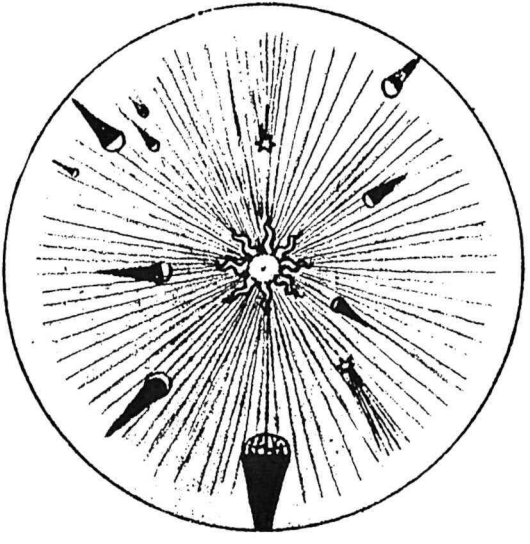


They are out of the Center, but mad is he, who thinks of a material Cause.

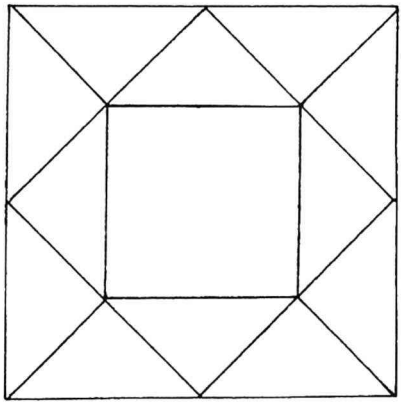
What, by its own weight, is preſſed down falls through the Center,



and has no abiding place in it.



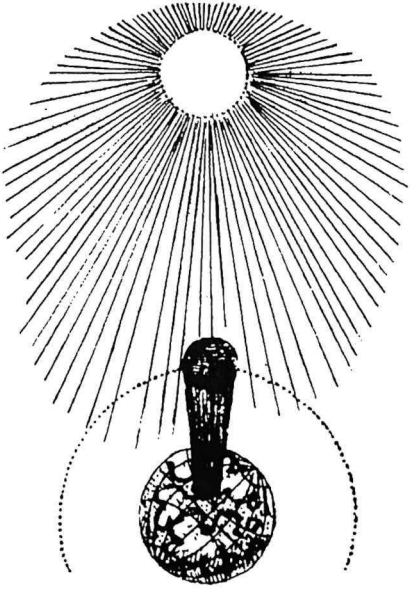
One is always the same to it self,
but not to every other Thing.



Many things are threatning, but one directs them all

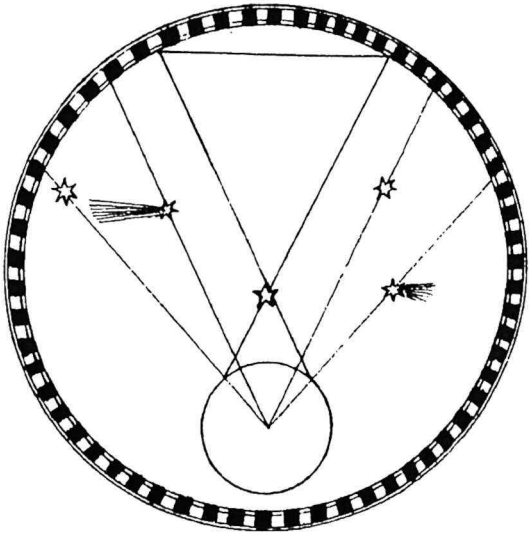
They are Images of the Center, not the Center it self.

He that cannot Discern is Deceived

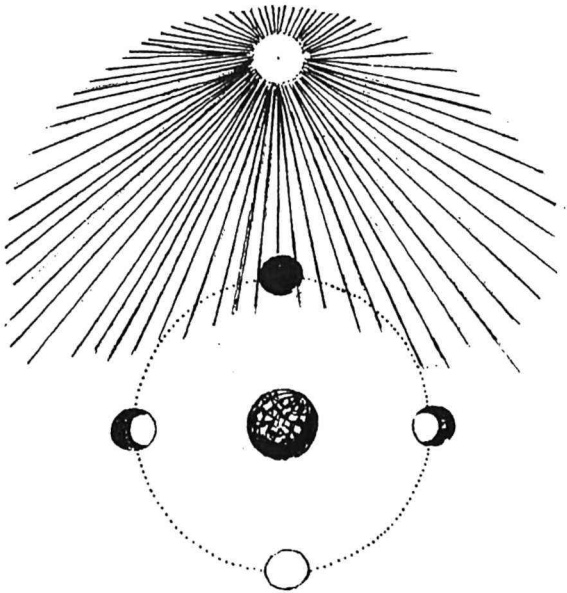


The One suffereth nothing. 9

The Circumference is deceitful:

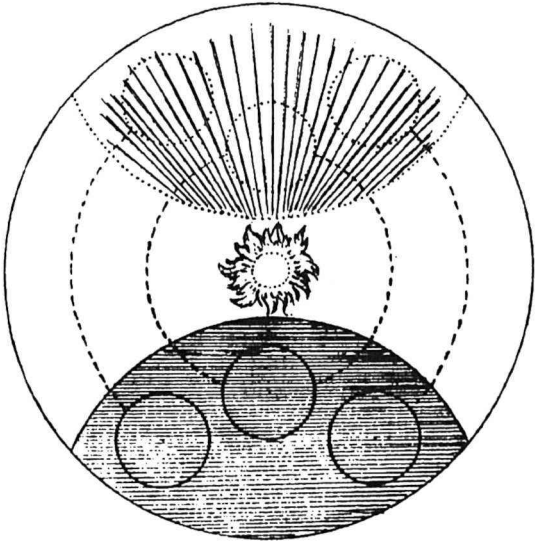


Look out of the Center.



He that sees not out of the Center, either sees not things that are, or sees things that are not.

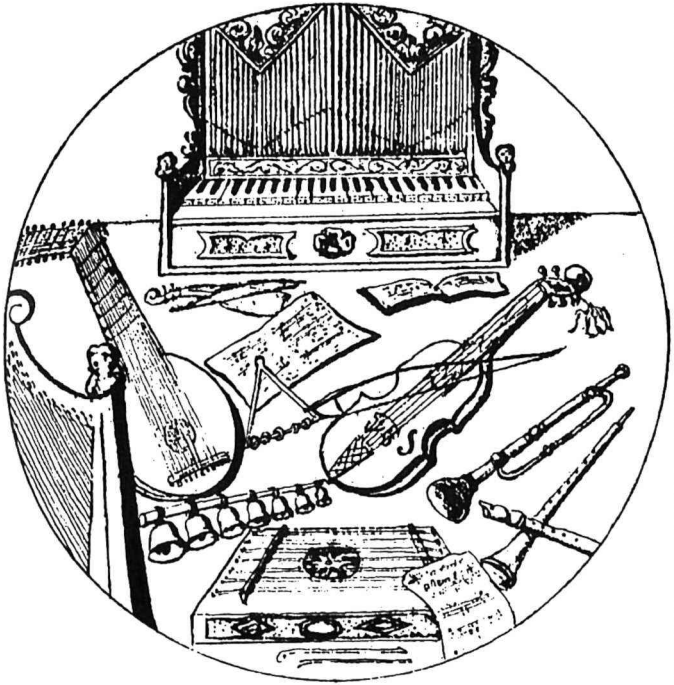
One is all Harmonious:



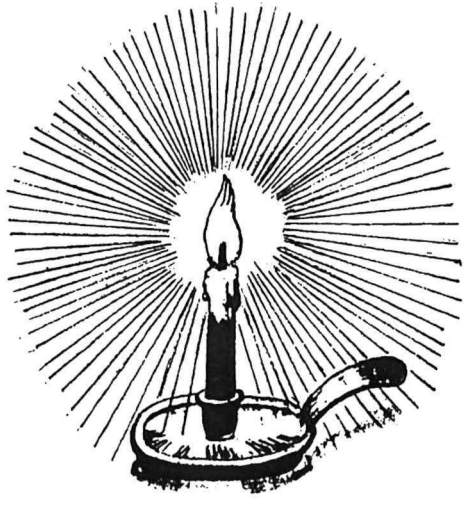
Here is no strife, no Contention,
no Discord.

Thou Seest neither the whole Macrocosm, nor the whole Microcosm.

What is most Beautifull is hid Within

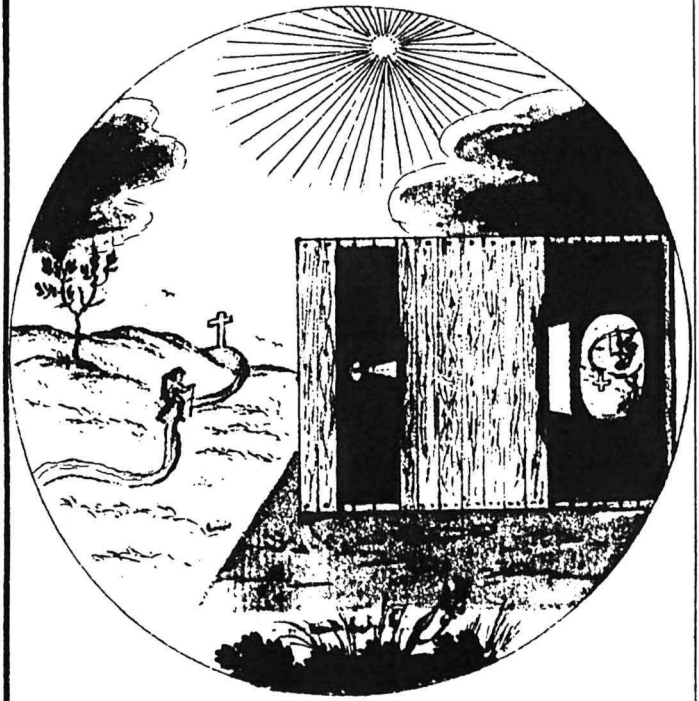


If One be wanting, let all be Silent



That which is greater Comprehends not what is leſs, because what is leſs is the Greatest.

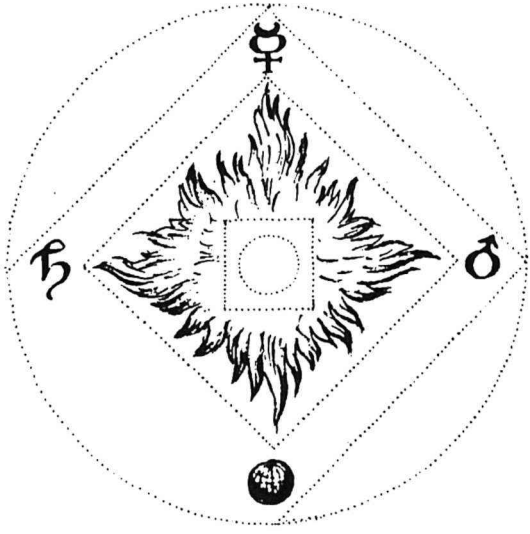
O From whence is this & that,
if not out of the Center?



One without one turns upside down.

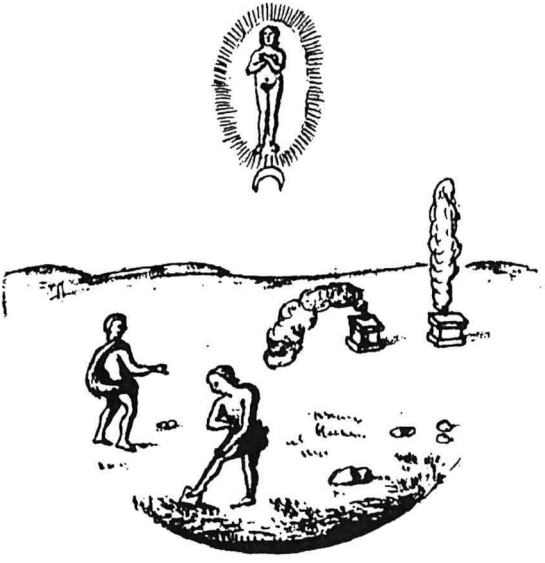
One restores it, but not without the help of One.

Quadratura Circuli is impossible to thee but easie to the One;



At the End of Days.

O how happy is One in One!



The Beginning of Misery is ~
one of these Two.

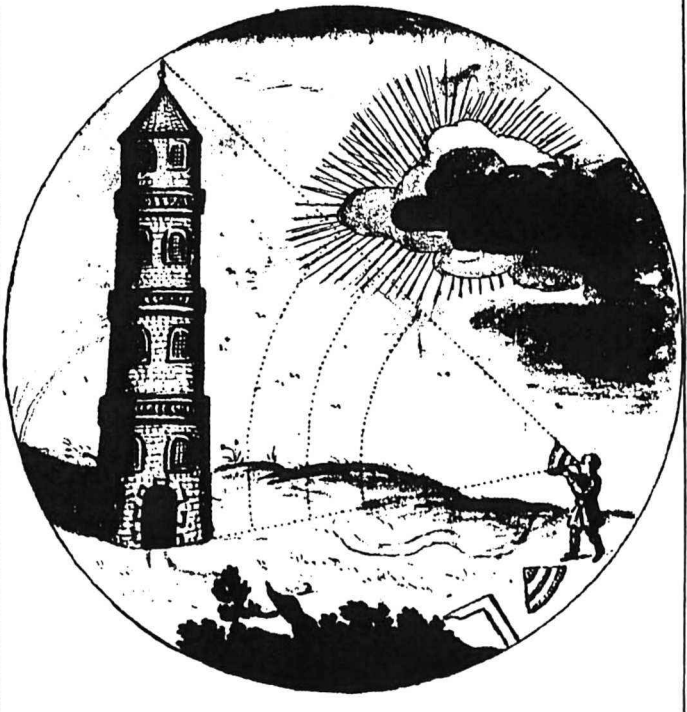
What Thou hast of One yield to that One again, if thou intendest to keep it.

Only by so doing canst thou be a perpetuum Mobile.

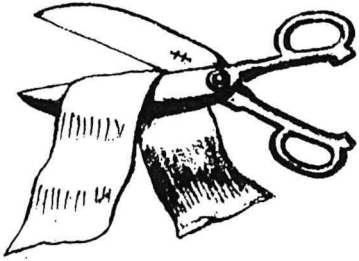
By the One no Law is given to the One

The Seed of Duality is the beginning of the Law.

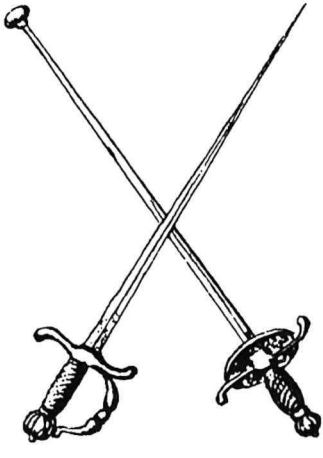
Three are not without One.



and One not without Three.



The Center cutts rather than the Edge.

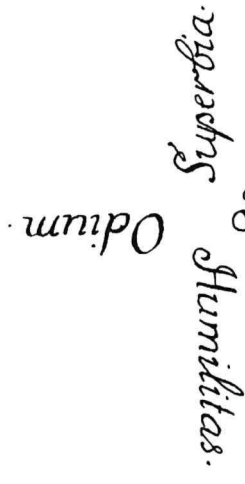


What readily gives way to One,
easily holds out against many.

Out of this Center is Security: In this Circumference Peace, and Tranquility.

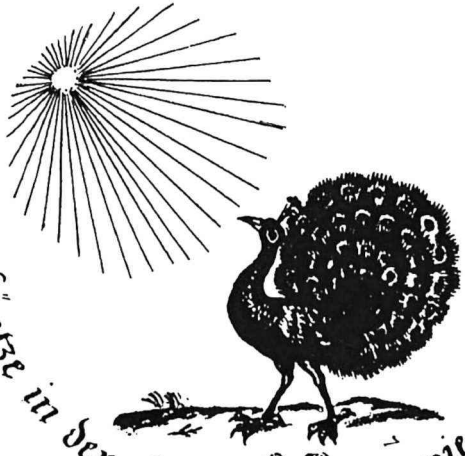
Blind Passions and Thunderbolts return into themselves, No Evil shall get entrance into this Tabernacle.

Out of one mind, which is always whole,



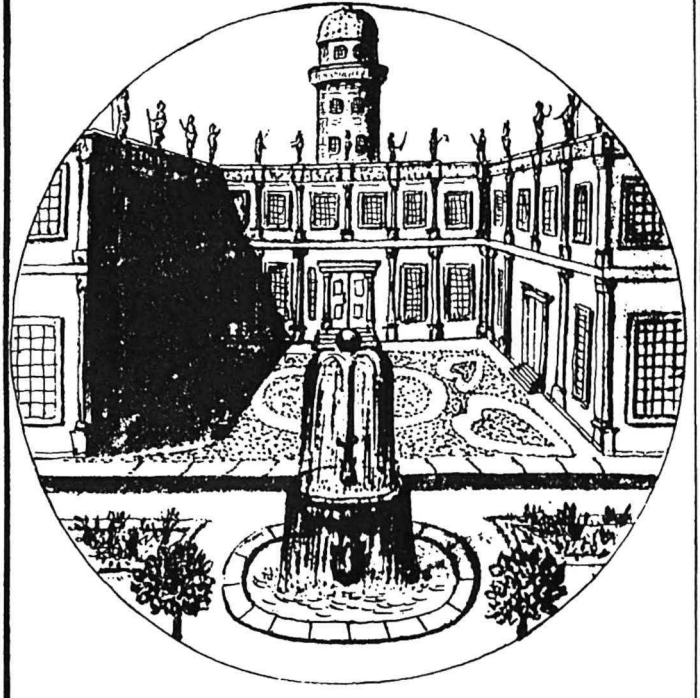
Love and Hatred, Pride and Humility.

Thou wantest nothing but the Knowledge of the Center.



Stünde in der Sonnen Licht, wie dir wird, etc

Such a One it was, before it had a Being: such it shall be, after its being —

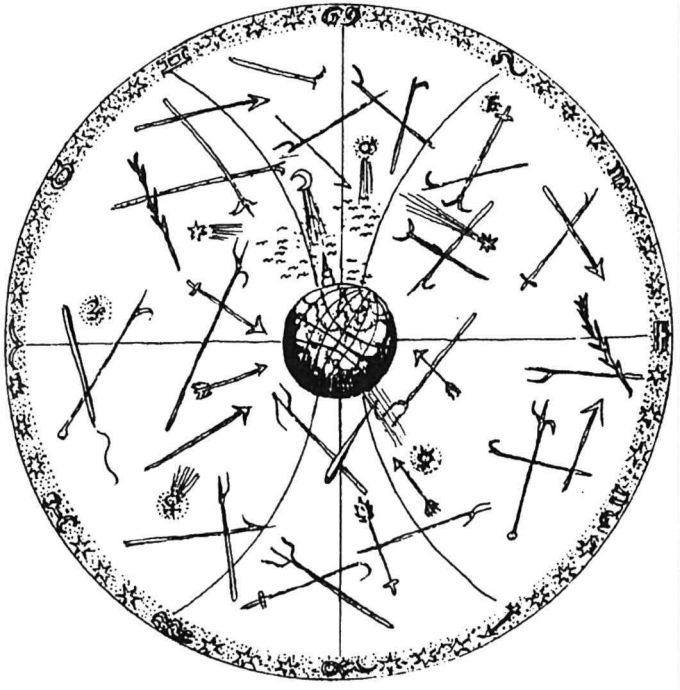


Demolished. One is the Keyle

If thou will have what thou hast, thy chief care must be about the Center.

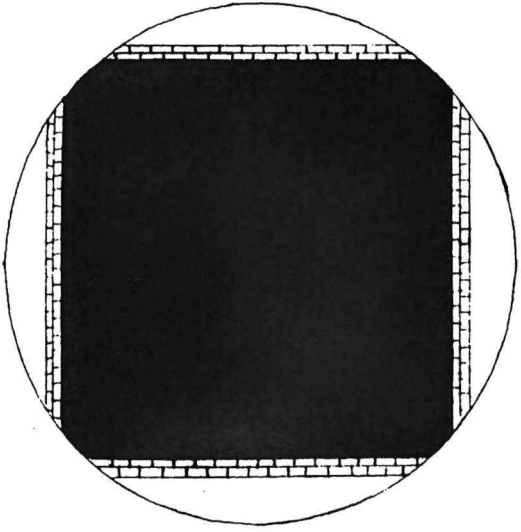
All of them seek the one and each his own

This is a Sublunary Union



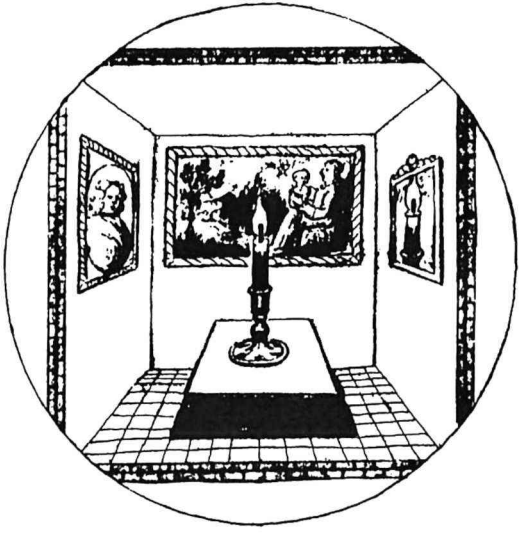
What is not out of One hath no Tendency to that One.

88 One is covered, not expelled.

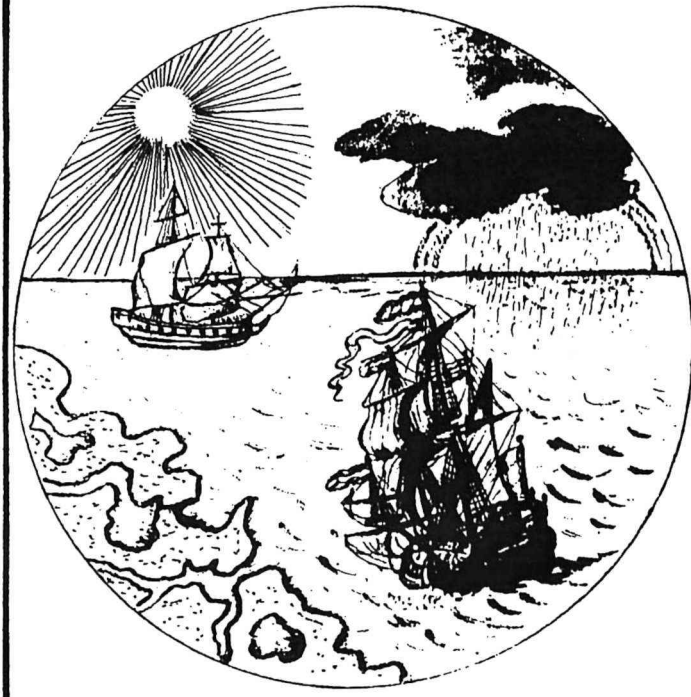


If thou seest not both this One

One, by means of One, is manifested.

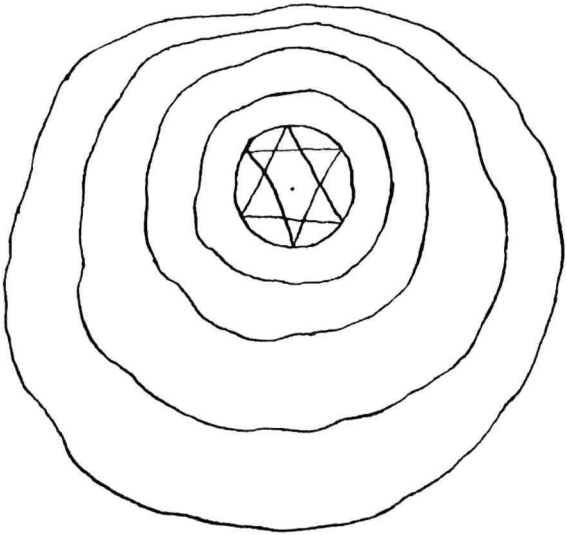


& that One art not thou Blind.



Two Things cover the Center:
Thanks be to One alone.

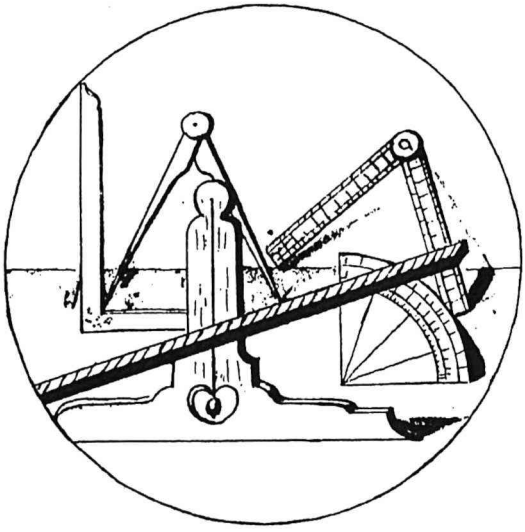
Such are our Doings, if we neglect the One.



On the Crofs it riseth up:

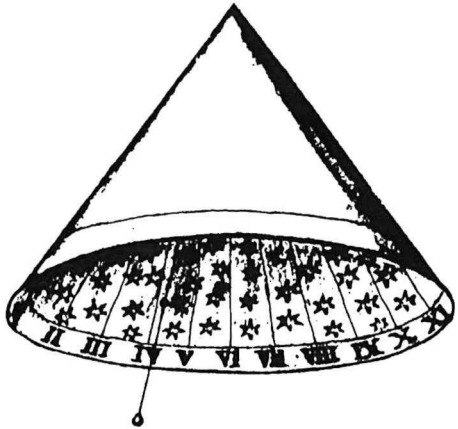
One is the Vine, the Branches many; but the many can do nothing without the One.

All things have their Original in the Point.



All things concur to magnifie the Point.

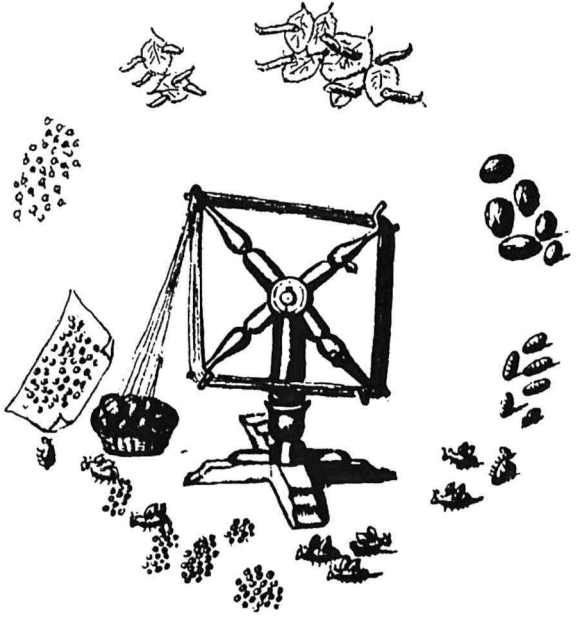
Nature, One in herself, is diversified in many.



Art imitates Nature, by means of One, Point & Center.

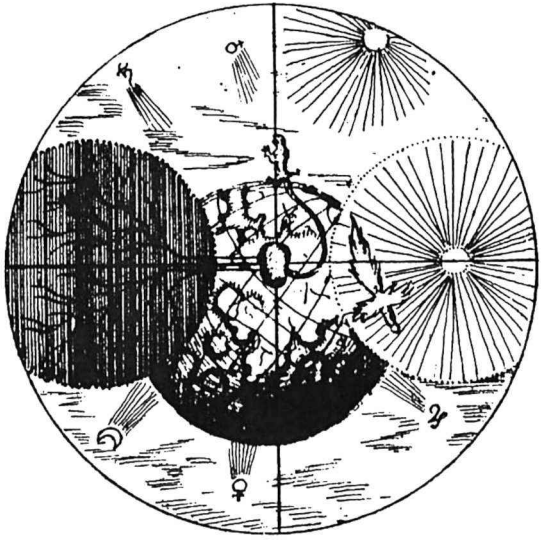
Well have aimed at is nothing;
but to have hit the Center
is the Thing.

Death is the Beginning of Life; and Life the Beginning of Death.



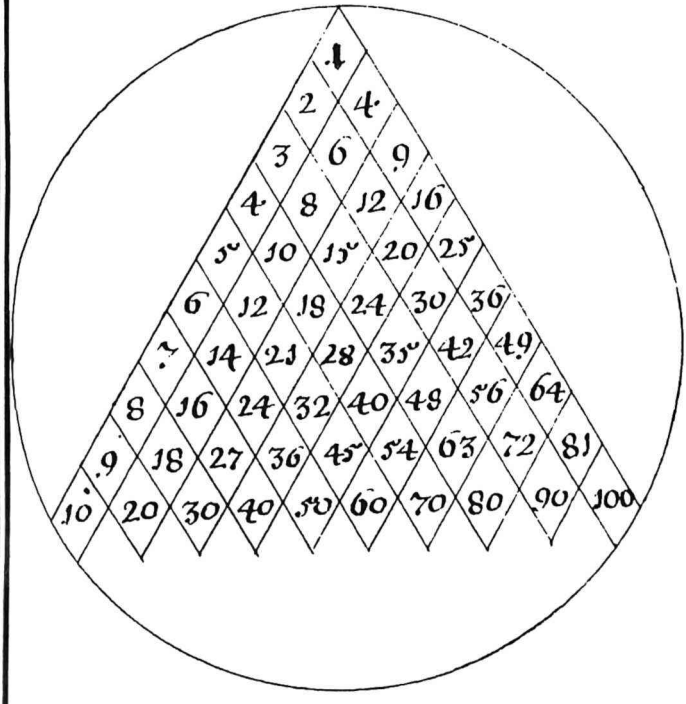
Out of a Center which is neither Dead nor Alive.

The Center pushes forward; the Center repells; the Center captivates.



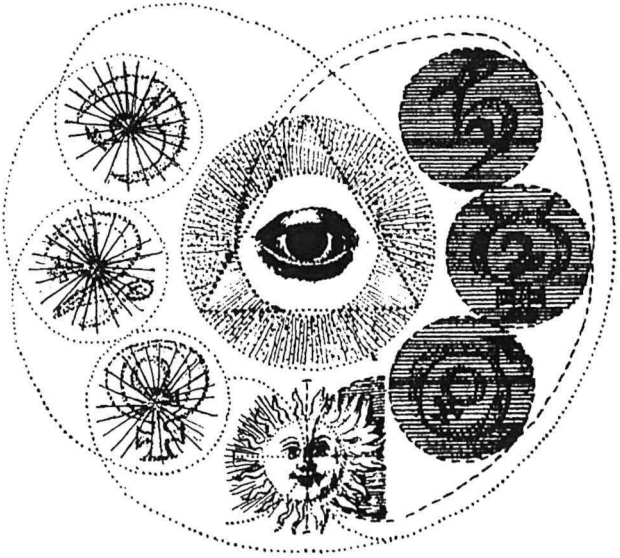
Death and Life walk with an equall Pace.

One is the uppermost and there is none like to Himself.



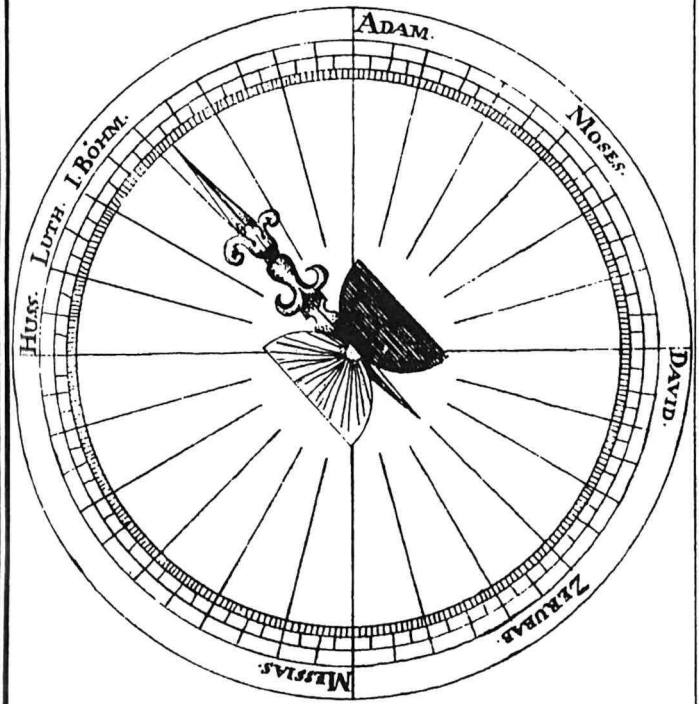
An unequal Number is God's Delight.

One the whole, the Point, the Center, the Circumference, and whatsoever is therein.



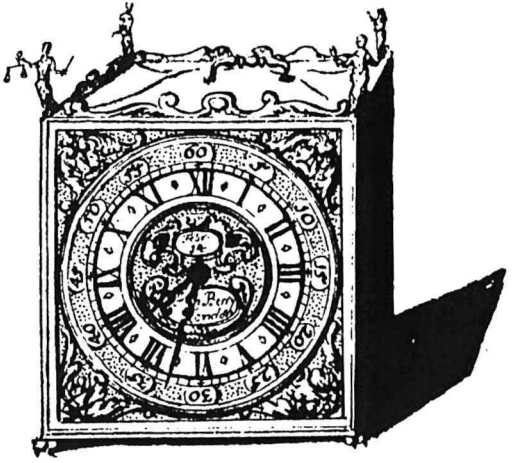
Nothing to the Unwise: To the Wise, more than enough.

One in the Third, through the first & second hath moved, still moveth, & will further move.

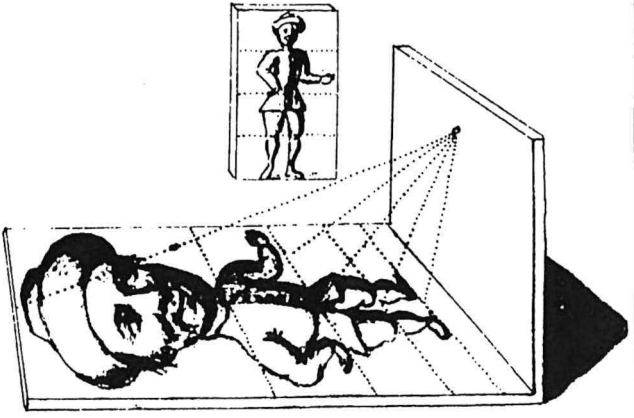


Adam, Moses, David, Zerubabel
Messias,.....Huſs, Luther. J. Böhm.

One within moves all:

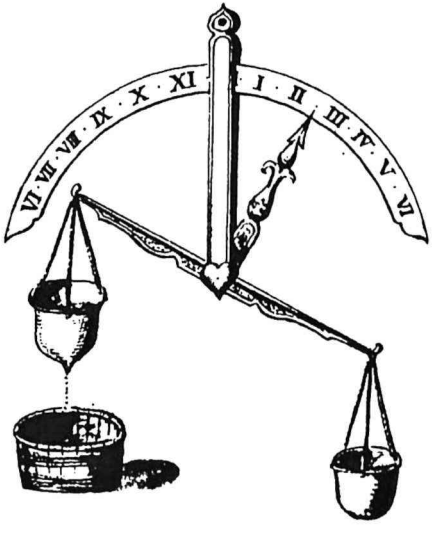


Not more exactly than by a Point



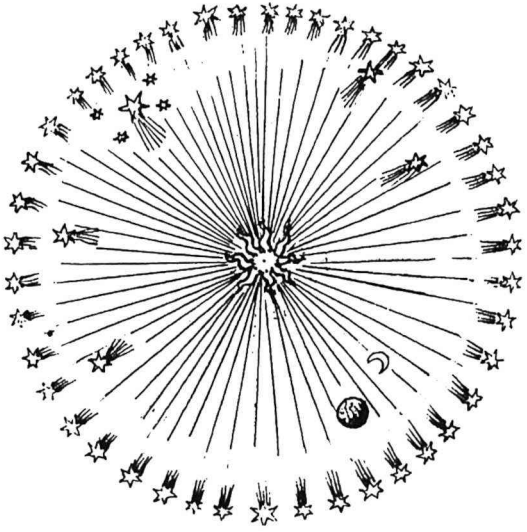
What is taken away from the
Center is by the Rays restituted to the same

By the Center, Weight, Number, and Measure



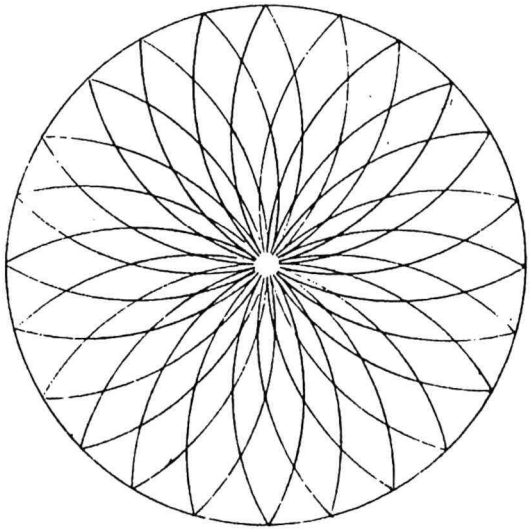
If one of these be deficient, nothing can be effected

To the Center ye neither add,
nor take from any thing, which
might make it either more, or Less
lose one.



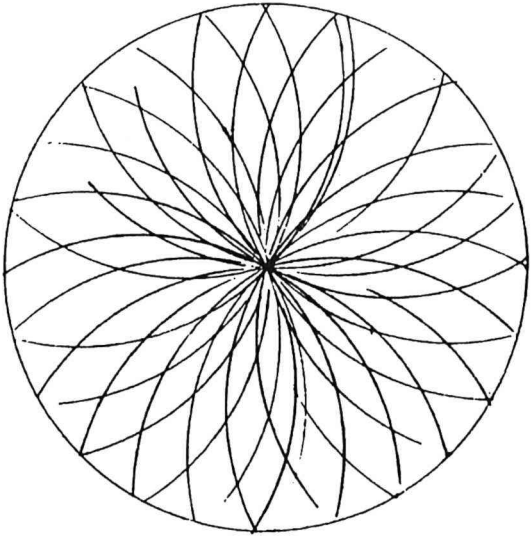
He is our Sun; and we His
Stars.

Lo, many, but with One. 1306.



Each is beautifull, both to it self
and to the whole.

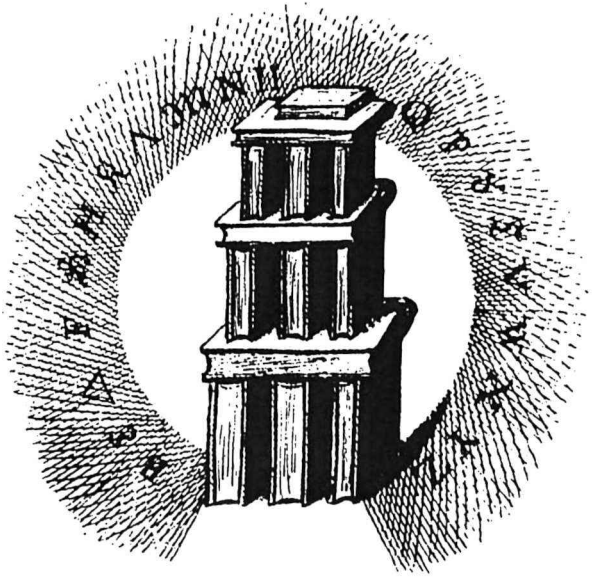
Each is Beautifull to itself,
but deformed to the whole.



Lo, many without One!

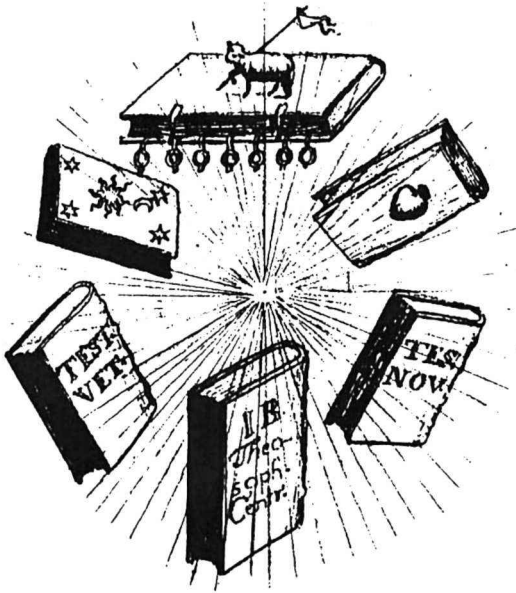
O what a great! what a vast!
what a thick!

what a heavy ponderous Bulk
covers the Center.



To one such Structure as many Heads as Centers are required.

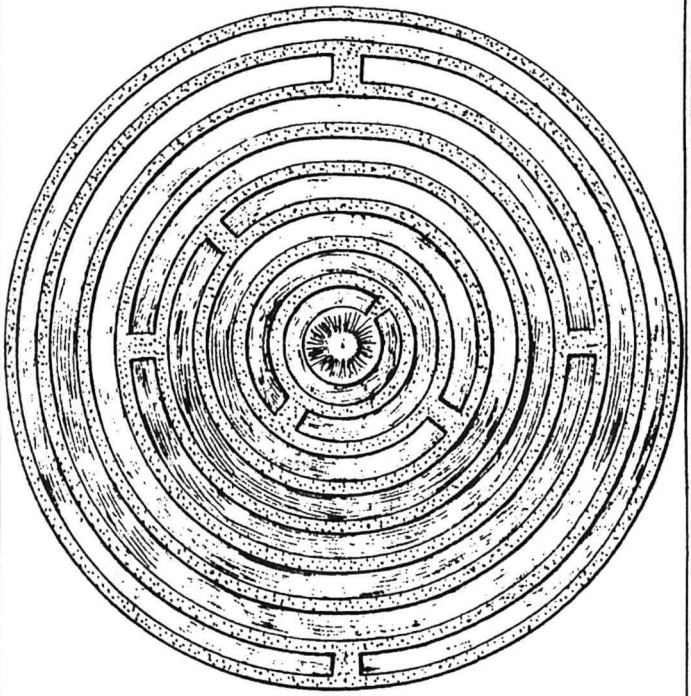
Here also are One, Point and
Center; but the whole can be dissolv



In the One they are One; In the Center are they concentred.

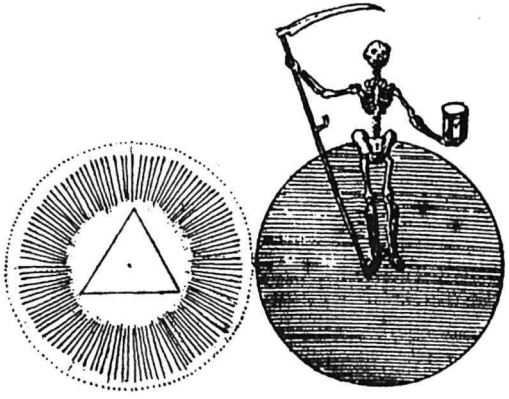
The fuller & heavier, the more inclining to the Center.

There is no coming to the One with one Jump; 113.

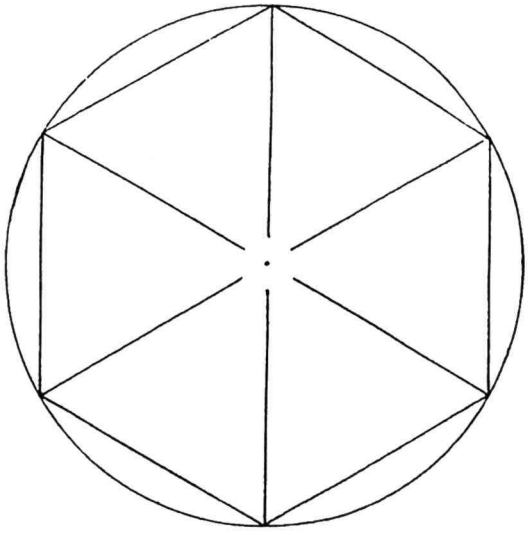


and none, without going about

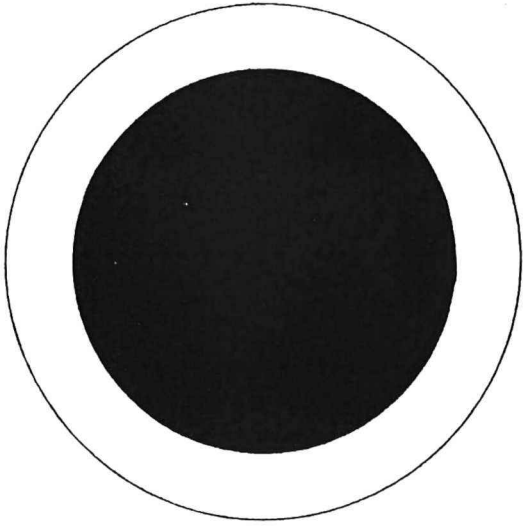
It displayeth out of the Center:
It detains in the Center: It makes
free through the Center.



It is a Center: It has a Center,
It rises out of the Center.

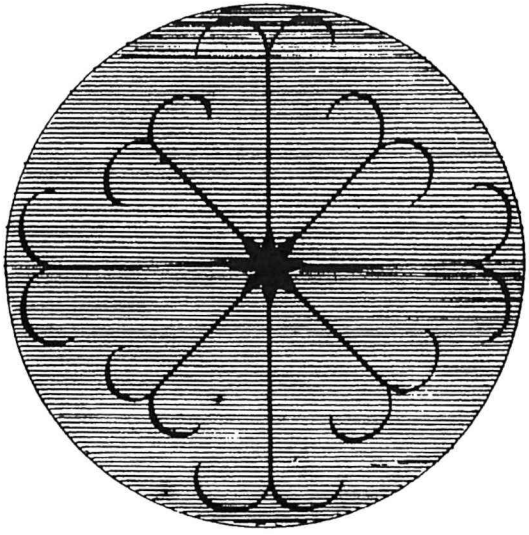


Six come out of One, in one only opening.



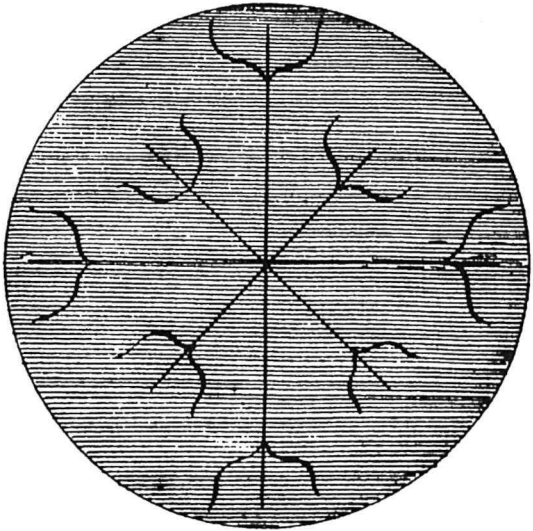
It is out of One, but is departed from the Unity.

It attracts nothing, & whatsoever it draws in, it gathers to it self.



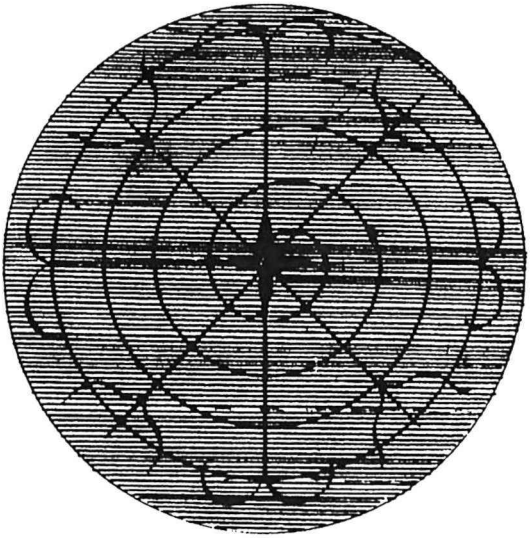
Hence is this Darkness.

In vain dost thou resist the One. 118



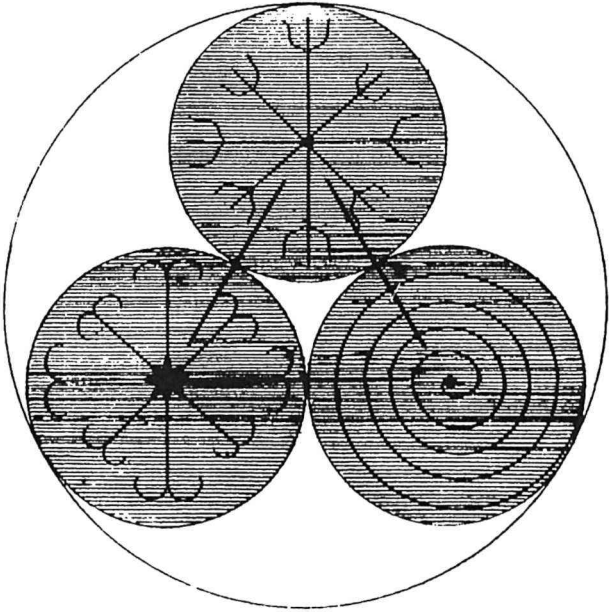
This is not the Way to dispell the Darkness.

They are combined, but not united:



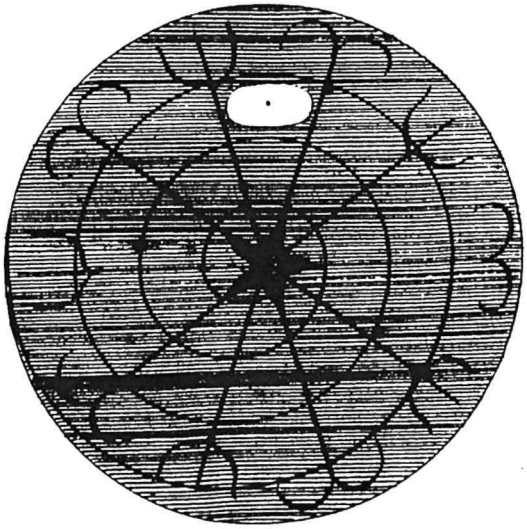
Hence is all the misery.

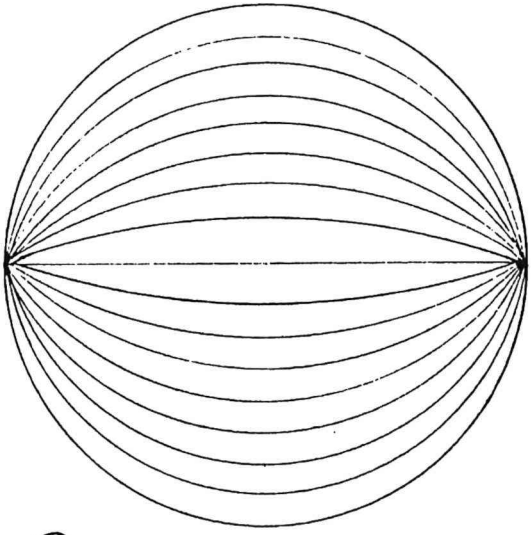
A threefold Trine, not a Tri-une



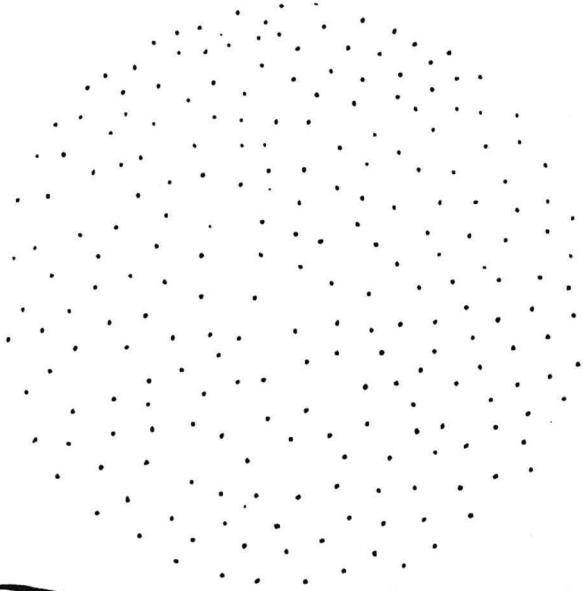
Each followes it's own head, & thereby they depart from Unity, and fall into Contrariety.

Here is nothing else to be done, but that these three be United in its own proper place.



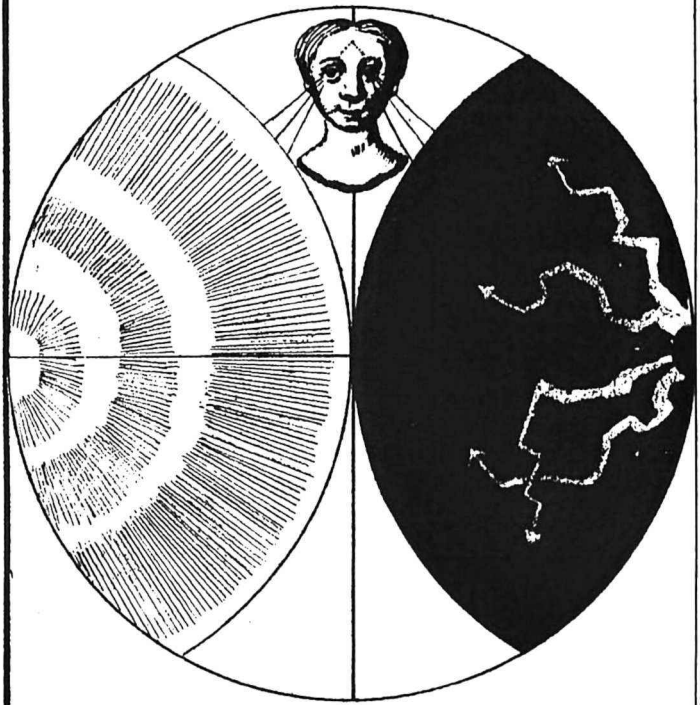


Whatsoever is opposite to the
One is not one.



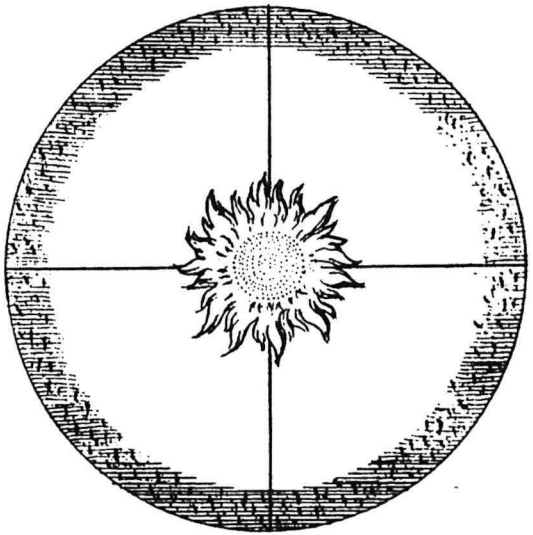
For what shall be so many & so bulky ones? Behold, the One is wanting.

This One is capable both of this and of that.

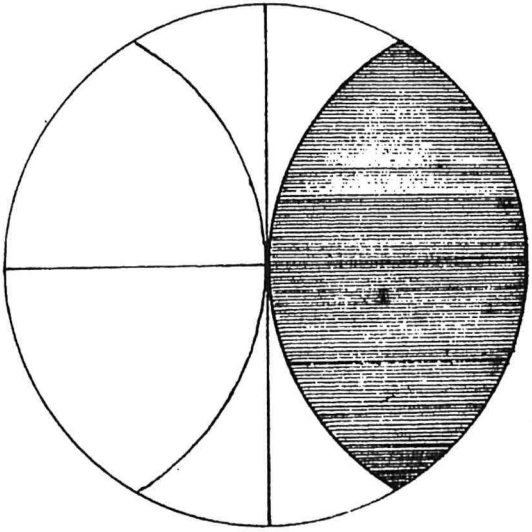


Choose, and what thou choosest shall be thine.

Only by this union the Darkneſs is conquered,

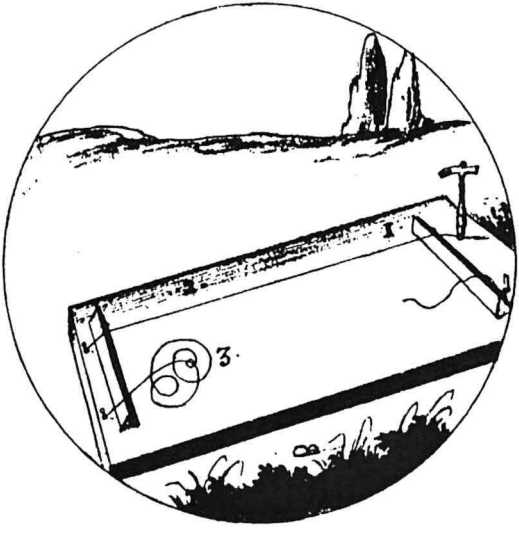


broken reſisted and driven away.

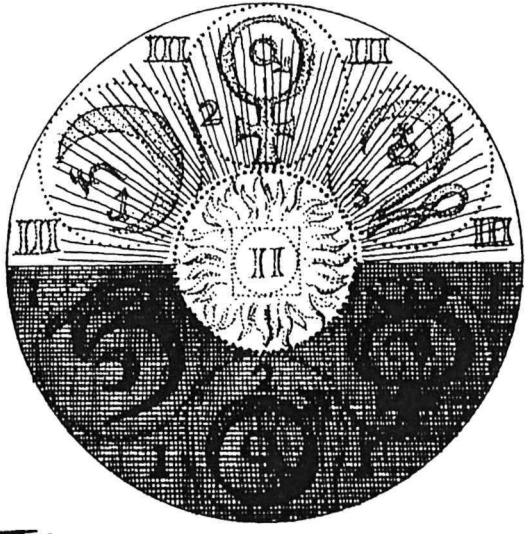


One now divides, and One joynes together.

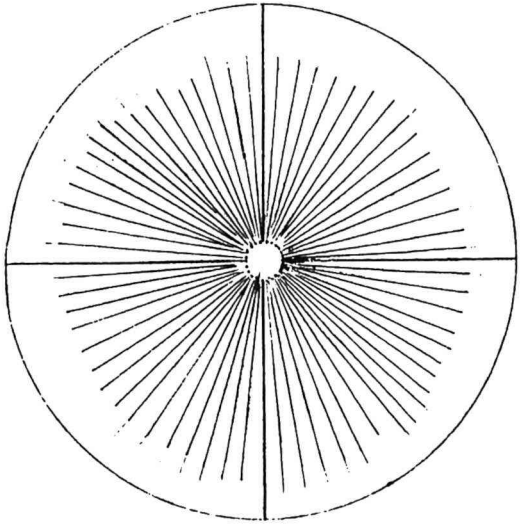
Ye are neither Three nor One;
and yet both this and that.



O that ye were either Three
or One!

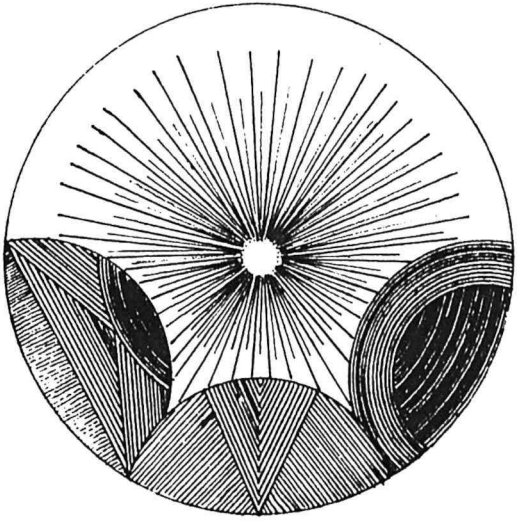


Three are required to manifest the One.



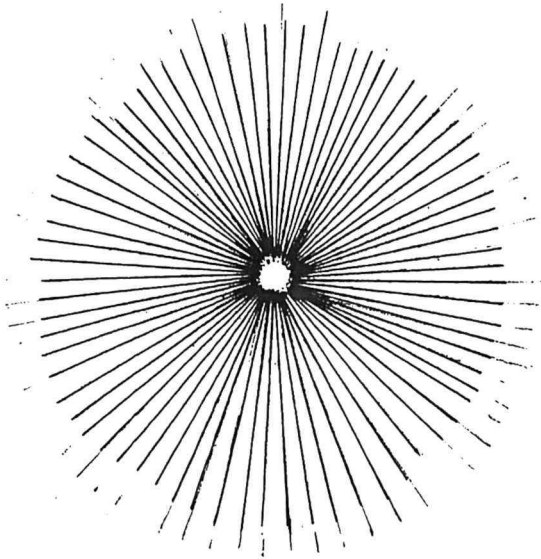
The One, Spoken into Nature again, afforded Light.

Light floweth forth into what is empty.



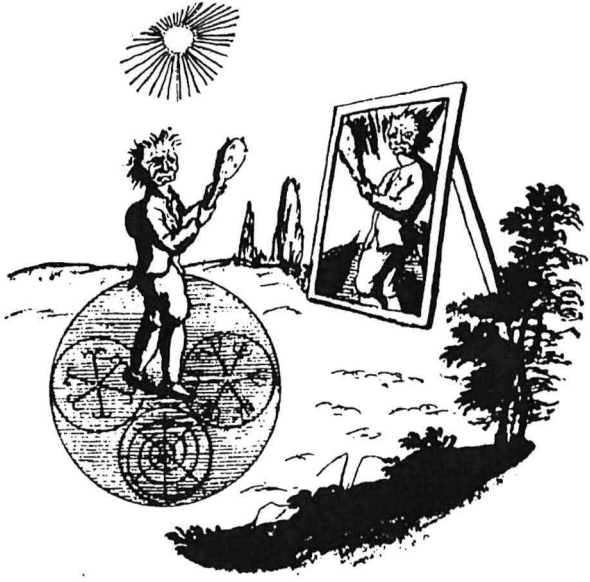
Things that are filled receive it not.

It Knows to give, but not to Receive

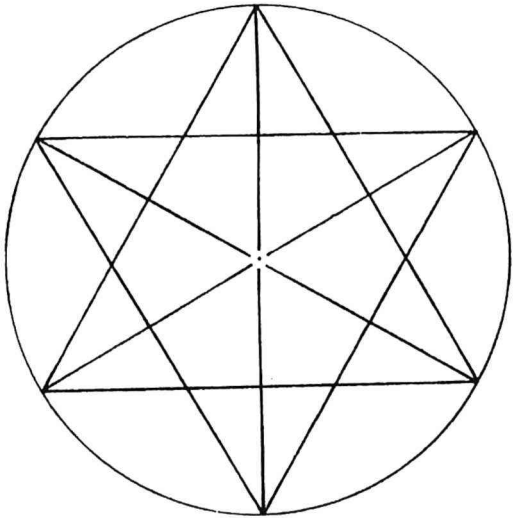


It desires Nothing, but a Receiver.

Such a Center sends forth such Rayz.

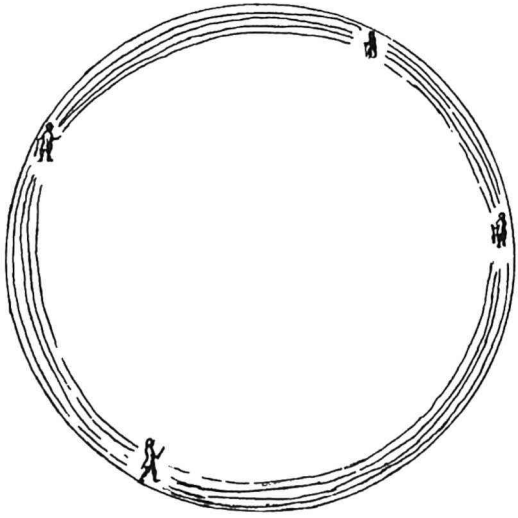


Remember, that this is not an other Mans, but thine own Face.



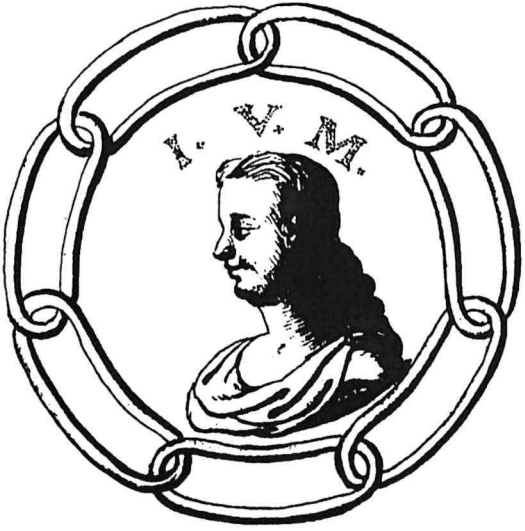
There is no Harmony but
in this Union

What wonder is it, if a poor Worm that Knows nothing of —



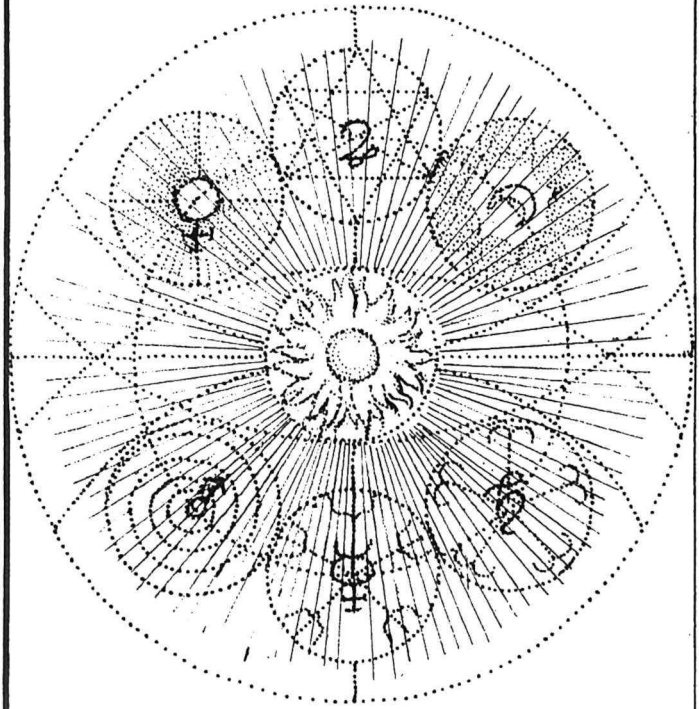
the Center, says that this Way is all Straight.

They are both Three & one; viz.
Intellect, Will, & Memory.

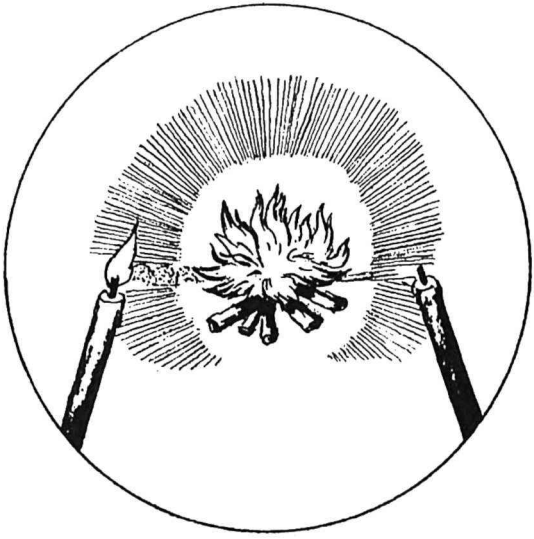


They are both Seven and
one; viz. The Properties of
Nature.

Out of one (tis Wonder & no wonder;) come forth innumerous

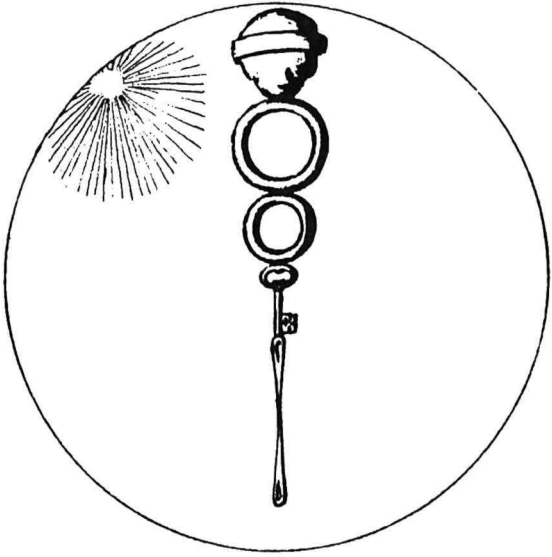


One, Three. Seven, All Things.



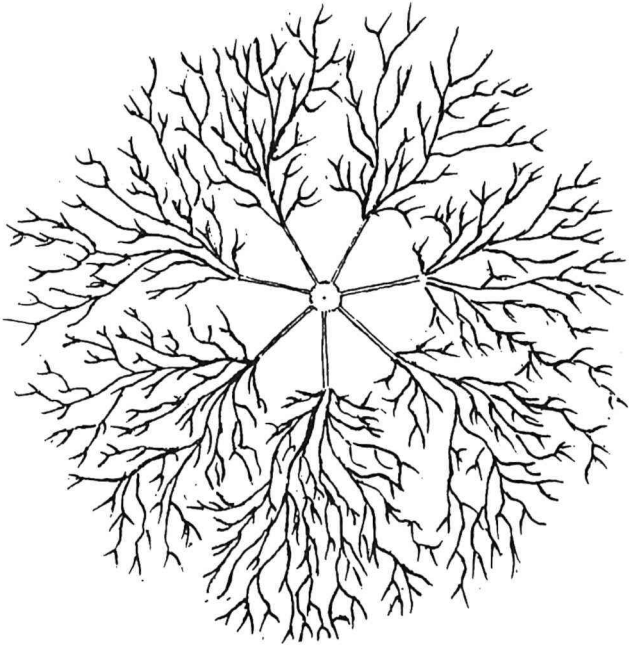
Male, Female and Hermaphrodite: Three out of One.

It is finished when Seven are One.



They are united, but what unites them is Invisible.

Out of the Fulneſs of One



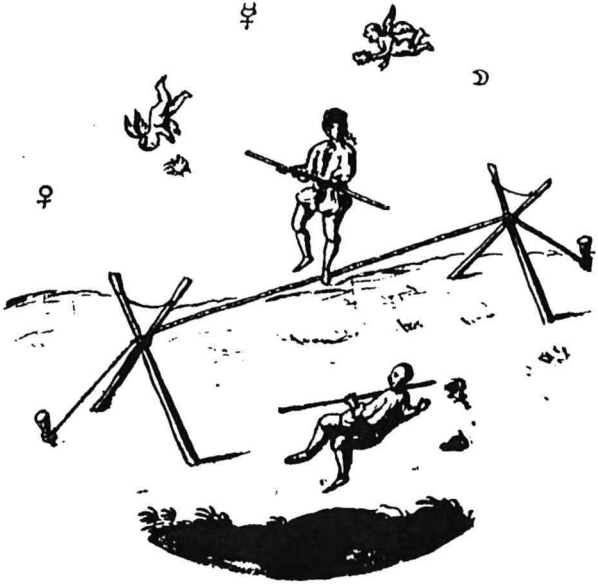
Without Number, Weight and Measure.

It hath a tendency to One,
but not every where.

When it goes out of the way,
it is it self deceived & will
Deceive the unwarie.

Like the Shadow, so the Center flies from him that runs after it, & runs after him that flies from it

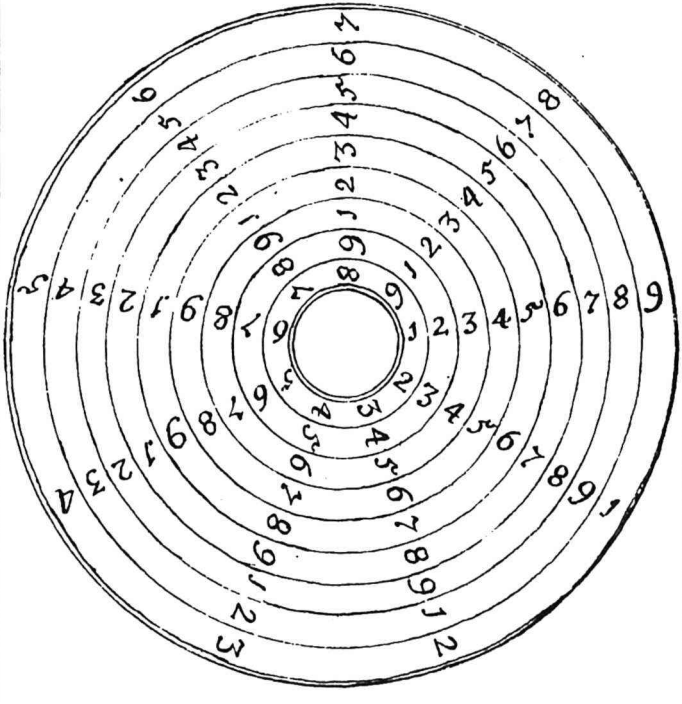
'Tis Wonderful, but very true



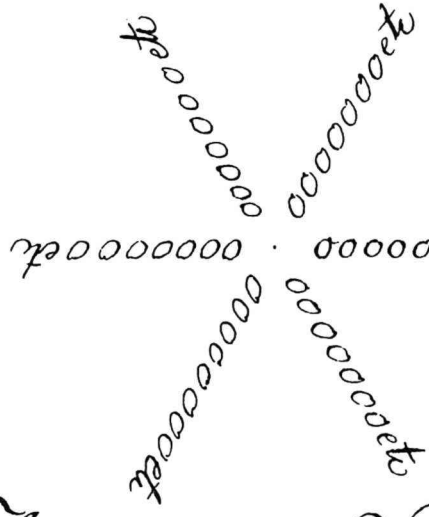
Such is the Center of them that dwell on Earth.

There is more hidden in the One, whole Point & Center than through all things is manifest.

145.

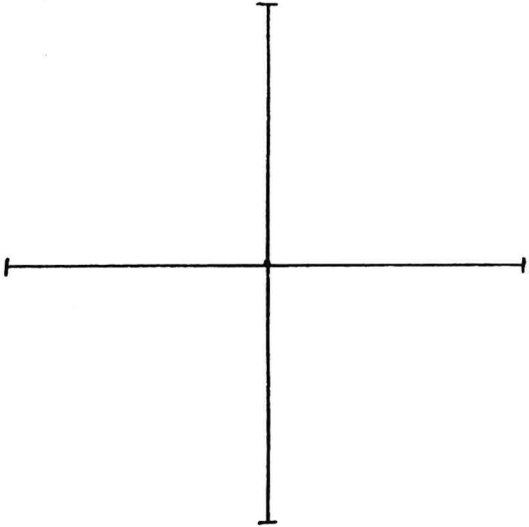


What is before, or antecedent to One?



All these are Nullities:
One must give'en the
Value.

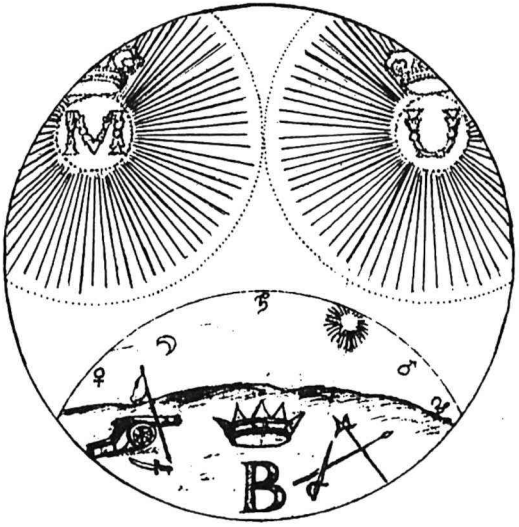
No Circumference without a Center:



No Center without a Croſs.

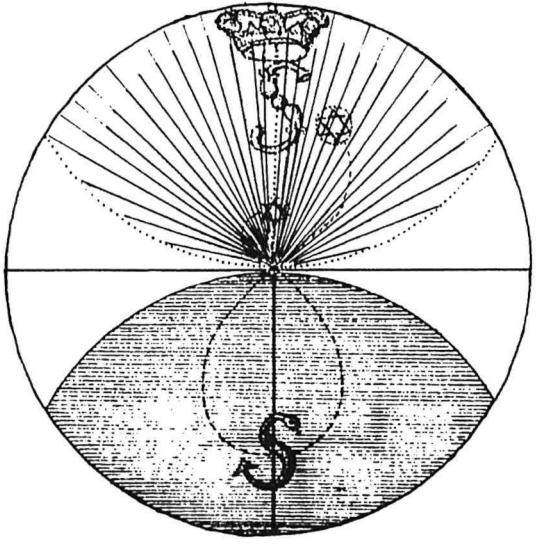
What rises out of a frail
Center is not durable.

Out of one, through One, in One, they were once formerly both One and Three; Twice

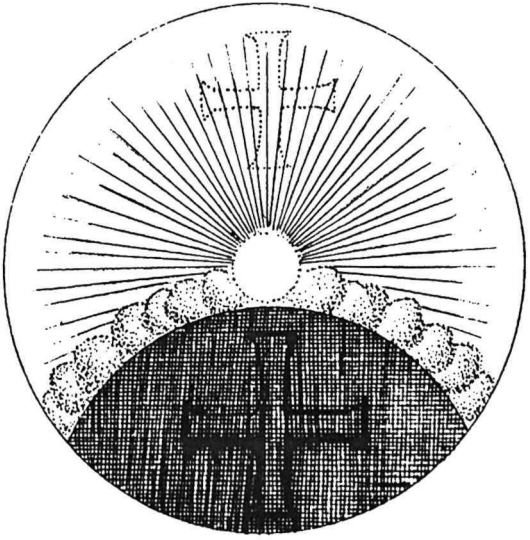


Two they are now; but through One they shall be reunited into One.

The Mother's Womb is One. 150



What is fallen through the Center, must through the Center be raised up again.

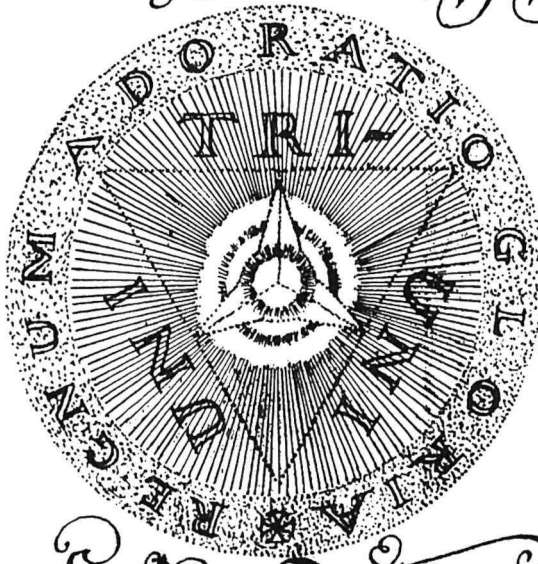


That One is only our One which covereth our Multitude

152 All Things were, are, and will be

Out of One, through One,
and to One.

The Kingdom, Worship, Glory 153



to the One Tri-une

APPENDIX

LATIN TEXT FROM EMBLEMS

1 Centrum Centrorum ubique, Circumferentia nusquam. Unum, non Unum sio simul Omnia.
2 Unum immensi Mensura Sui. Non capitur nisi a Se ipso. In Se Quiescit Sibi Sufficit Uni. Nullus Indiget. Continent Omnia Punctum.
3 Quod cernis nec Unum est, nec Centrum est, nec Punctum est, nec Totum est. Punctum Intelligibile tantum.
4 Pluralitas est Nullitas.
5 Ubi nil praeter Unum Quis illi dabit aliquid ut retribuatur ipsi. Quod vere Totum Partes non habet. Quod Partes habet Totum non est. Punctum Solum vere Totum.
6 Nec recedit, nec appropinquat, aequaliter semper a Circumferentia distat. Est, Erat, Erit Idem. Nomen illi tantum Circumferentia mutat.
7 Ista cum ponerentur, Extitit Illud. Unum si negas omnia tollis, et quae Insania major ?
8 Tollantur ista, manet Illud. Centrum cesset, Nomen perdat, Punctum erit.
9 Unum semper Idem. Quod Suum non dad Alteri.
10 Virtutem, non Quantitatem. Quantitate Nullum, Virtute quavis Circumferentia majus.
11 Augeri dat, et minui. Nec Crescit, nec minuitur.
12 Vacuum hic Nullum, Unum Omnipraesens implet Omnia. Comprehendit, non Comprehenditur.
13 Nec Longum, nec Latum, nec profundum, Origo tamen omnium.
14 Nullis inclusum limitibus Unum. Coeli Coelorum te non capiunt.
15 Iunguntur Medio. Hic Labor, ibi Requles.
16 Quis Hanc divellat ab Illo. A Suo Hanc quis unquam Separet ?
17 Quid Extus quaeris Intus est.
18 In Fundo Quaere.

19 Unum intimum fatemur Omnes, Nemo Vidit.
20 Palpando Stulte Sequere. Ad Unum Omnia ducunt.
21 As Unum Sponte feruntur.
22 Infimo tantum Puncto tangit, Coetera sursum.
23 Nec Initium, nec Finis. Finem in Se recondidit Initium.
24 Initium habuit, Finem non habet.
25 Initium et Finis nullibi, non minus quam ubique. Ruptura monstrat.
26 Primum, Medium, Ultimum Unum, in Uno, Centro, Puncto, Toto.
27 En Unum Triadicit, et Trinum, et Tri-Unum est.
28 Unionis Fons in Uno. Unita magis quo Propinquiora.
29 In Uno Quiescunt, quae ad Unum tendunt.
30 E Centro Recto quaqua versum stant. Obliqua hinc et inde cadunt.
31 Sufficit Omnibus Unum.
32 Omnibus Unum Necessarium.
33 Plura non tollunt Unum cum ab Uno pendent.
34 Crassiora quo magis a Centro dissita.
35 In Uno Moventur et Quiescunt
36 Mensura Temporis Unum.
37 E Centro nil nisi Rectum. In Linea Pravatatis Initium.
38 Centrum Centro non inimicum. Illud hoc, hoc indiget illo.
39 Nunquam Unientur.
40 Pro Merito Binarius excluditur.
41 Uni Nil Impossibile. Unius dispersa Virtute Concentrata.
42 Punctum, Centrum, Rectum, efficiunt Stupende.
43 Centrorum Centrum Unum. Centrum interius quavis circumferentia.
44 Unum Excelsum. E Centro Cuncta Deorsum. Ex Circumferentia Sursum.
45 Unum Simplicissimum.
46 Unum Indivisibile.
47 Aequissimus Arbiter Unum.
48 Unum Immutabile. Mutantur Omnia.
49 Unum Immobile. Cuncta moventur.
50 Unum dividit, separat, purificat, nobilitat exaltat.
51 Unum exaltat, Unum deprimit. Unum replet, Unum evacuat.
52 Unum e Se Multa fundit, manet Unum.
53 Unum deponit Ordine Multa, Multis non miscetur.

54 Quid Omnes Capite sursum ? Consule Centrum. Quid omnes capite sursum ? Centrum in alto quaerunt.
55 Eccentricitati, Rupturaque nulla medela, nisi per Unum Tertium.
56 Tolluntur in altum Centro non minus quam vento.
57 Id Centrum, quid Emblema Solis Iustitiae. Una, prima Omnium, Numerat initiium.
58 Sapienti Punctum Puncto minus, Mundo Majius. Stulto Mundus, vel Mundi Compendium.
59 Ex centro sunt, sed delirat qui causam materialem cogitat.
60 Pondere depressa per Centrum decidunt, In Centro non morantur.
61 Unum Sibi Semper, at non sic Omnibus, Idem.
62 Multa minantur, sed Unum dirigit.
63 Imagines Centri, non centrum ipsum. Qui non discernit, fallitur.
64 Nil patitur Unum.
65 Circumferentia fallit. E Centro Specta.
66 Qui non e Centro videt, vel non videt quae sunt, vel videt quae non sunt.
67 Unum Totum Harmonicum. Nulla hic pugna, nulla Lis, Discordia nulla.
68 Nec Macrocosmum, nec Microcosmum Totum cernis. Maximo Pulcherrimum intus.
69 Si desit Unum, Sileant Omnia.
70 Majus non capit minus, quia minus maximum.
71 Unde haec, et illa, si non e Centro.
72 Unum sine Uno pervertit.
73 Unum, at non sine Uno, restituit.
74 Tibi impossibilis, Uni facilis. Quadratura Circuli.
75 O quam Beatus Unus in Uno. Ortus ex Uno Duorum Miseriarum initium.
76 Ex Uno quod habes ad Unum remitte, si retinere velis. Sic eris ipse Perpetuum Mobile.
77 Uni ab Uno Lex non data. Divisionis Embryo, Legis origo.
78 Nec Tria sine Uno, Nec Unum sine Tribus.
79 Centro magis quam acie.
80 Multis quod facile resistit, Uni facillime cedit.
81 Ex hoc Centro Securitas, in hac Pax et Tranquillitas. Ad suum redeant Affectus Coeci, Fulmina bruta.

82 Ex Una Mente semper Tota. Amor, Odium, Superbia, Humilitas.
83 Nil tibi deest nisi Cognitio Centri.
84 Talis erat cum nondum esset. Talis erit postquam cessaverit esse. Unum Clavis.
85 Si quod habes vis habere, prima Centri cura sit.
86 Et Unum quaerunt omnes, et quisque sibi proprium. Unio Sublunaris.
87 Quae non ex Uno, non ad Unum.
88 Unum Tectum, non Ejectum.
89 Unum, Uno Mediante patet.
Utriusque (Hoc et illud Unum) si non vides, nonne Coecus es?
90 Duo sunt quae Centrum tegunt. Uni Soli Gratia.
91 Uno neglecto, Talia nostra.
92 Hoc Stipite surgit. Una vites, Palmites multi, sed Multa nil sine Uno.
93 Puncto debent ortum Omnia. Ad Punctum magnificandum omnia concurrunt.
94 Una in Se, in multis diversimoda.
95 Imitatur Ars naturam, mediante Uno, Punto, Centro.
96 Collimasse nihil est, sed Centrum tetigisse.
97 Mors vita, vita Mortis Initium e Centro nec vivente, nec moriente.
98 Centrum propellit, Centrum repellit, Centrum captivat. Mors, et Vita, pari passu.
99 Unum Supremum, Parem non habet. Numero Deus impare gaudet.
100 Unum, Totum, Punctum, Centrum, Circumferentia, et quae in illa, Omnia. Insipienti nihil, Sapienti plusquam Satis.
101 Unum in Tertio, per Primum et Secundum, movit, movet, et movebit.
102 Unum intus dat Cuncta moveri. Non exacte magis quam per Punctum.
103 Ablatam, e Centro Radii restituunt.
104 Centro, Pondere, Numero, Mensura. Uno Horum deficiente nil agitur.
105 Centro nil additis, quo magis, nil demitis quo minus Unum sit. Ille Sol nobis, nos Illi stellae.
106 En multa, sed cum Uno. Quodlibet et Sibi Pulchrum, et Universo.
107 Quod libet Sibi Pulchrum, Universo deforme. En Multa sine Uno.

108 Heu Quanta! Quanta! Quam densa, Quam Crassa, Quam ponderosa Moles Centrum tegit.
109 Ad unam Structuram talem, quot Capita, tot Centra.
110 Etiam hic Unum, Punctum, Centrum, sed Dissolubile Totum.
111 In Uno Unum sunt. In Centro concentrantur.
112 Quo Ponderosior, ad Centrum eo pronior.
113 Ad Unum non Uno Saltu. Non Sine Ambagibus.
114 Centrum est: Centrum habet: E Centro surgit: In Centro manet: Ad Centrum rapit: Ex Centro dispergit: In Centro detinet: Per Centrum manu mittit.
115 Sex ex Uno una Aspertura.
116 Unum est, at ab Unitate recessit.
117 Nihil rapit, et quicquid rapit, Sibi rapit. Hinc illae Tenebrae.
118 Frustra reniteris Uni. Non ita dispelluntur Tenebrae.
119 Iunguntur, non Uniuntur. Hinc illae Lacrumae.
120 Triplex, Trinum, non Tri-Unum. Propria Sectando ab uno in diversa recedunt.
121 Nil hic Consilii, nisi ut haec uniantur Suo Loco.
122 Unum non est quodcunque opponitur Uni.
123 Cui Bono tot et tanta? En deficit Unum.
124 Hoc Unum capax utriusque. Elige, et quod elegeris habebis.
125 Hac Unione tantum vincuntur, franguntur, sistuntur, fugantur.
126 Unum iam Dividit, Unum conjungit.
127 Nec Tria estis, nec Unum, tamen utriusque. O si vel Tria, vel Unum !
128 Ad Unum manifestandum Tria requiruntur.
129 Unum Naturae restitutum Lucem dat.
130 Influit Vacuum. Repleta non recipiunt.
131 Dare scit, accipere nescit. Nil desiderat nisi Recipientem.
132 Tale Centrum tales emittit Radios. En tua, non alterius, Memento.
133 Harmonia nulla nisi in hac Unione.
134 Quid mirum, si Lineam hanc Rectam esse contendat Vermiculus ignarus Centri?
135 Et Tria sunt, et Unum sunt. Et Septem sunt, et Unum sunt.
136 Ex Uno (mirum! non mirum) innumera.

137 Unum, Tria. Septem, Omnia.
138 Ex Uno Tria, Mas, Foemina, Hermaphroditus.
139 Consummatum, si Septem Unum.
140 Uniuntur, sed quod unit Invisibile.
141 Ex Plenitudine Unius. Sine Numero, Pondere, Mensura.
142 Ad Unum tendit, at non ubique. Cum deviat, et fallitur, et fallit incautos.
143 Ut Umbra, sic Centrum, sequentem fugit, fugientem sequitur. Mirum sed Verum.
144 Tale Centrum Terram incolentium.
145 Plus in Uno, Toto, Puncto, Centro latet, quam per Omnia patet. Uno quid Primus.
146 Omnia nulla, Unum valorem dat.
147 Nulla sine Centro. Nullum sine Cruce.
148 Durabile non est quod e Centro fragili surgit.
149 Ex Uno, per Unum, in Uno olim et Unum erant, et Tria erunt, bis duo nunc sunt, sed per Unum in Uno re-unienda.
150 Matris Uterus Unus. Per Centrum Lapsa deorsum , per Centrum erigenta sursum.
151 Id Unum, nostrum Unum est quod tegit Multitudinem.
152 Omnia erant, sunt et erunt. Ex Uno, per Uno, ad Uno.
153 Regnum, Adoratio, Gloria. Uni Tri-uni.